

A COMPLETE
ILLUSTRATION
OF THE CELESTIAL SCIENCE OF
ASTROLOGY:
OR,
THE ART OF FORETELLING
FUTURE EVENTS AND CONTINGENCIES,
BY THE
ASPECTS, POSITIONS, and INFLUENCES of the heavenly BODIES;
FOUNDED ON
Natural Philosophy, Scripture, Reason, and the Mathematics.
IN FOUR PARTS.

Δεσμὸν δὲ Πλειᾶδος ἔγνωσ;

Ἡ φραγμὸν Ωριωνὸς ηνοιξας—ARGOL. ASTR. Lib. ii. c. 8.

The Sun, Moon, and Stars bath God distributed unto all Nations under Heaven. They declare the Glory of God, and shew forth his Handywork: Day and Night do continually tell of them, and their Voice is heard in all Languages, and their Words are gone into the Ends of the Earth.—Deut. iv. 19. Psal. xix. 1—5.

By EBENEZER SIBLY, ASTRO. PHILO.

Embellished with Curious COPPER-PLATES.

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D E D I C A T I O N.

To the Ancient and Honourable FRATERNITY
of FREE and ACCEPTED MASONS.

GENTLEMEN and BRETHREN,

THE Antiquity of your excellent Fraternity, the universality of its plan, and the moral rectitude and purity of its design, claim a decided pre-eminence over every other Bond of Society into which mankind have ever formed themselves, for the mutual welfare and happiness of each other. The nobleness of soul which first prompted to its institution, and the benevolence of heart which has ever since prevailed throughout all its members, will remain a subject of lasting admiration !

To you, therefore, as the promoters of liberal sentiment, and the guardians of every useful science, I commit this venerable pile of ancient Astrology ; a fabric obviously constructed by the Great Architect of the World, primeval with the ordination of nature, and inseparable from one of the grand subjects of your official contemplation.

This Science, by being little known, and less understood, may meet with censure and disapprobation from that description of learned, as well as of illiterate men,
whose

D E D I C A T I O N.

whose rule of faith uniformly keeps pace with their own arbitrary conceptions. But the dispassionate part of mankind, with every good Mason, will candidly weigh the evidence “by the balance of the Sanctuary,” and reserve their sentence till after a fair and impartial trial.

Sheltered, therefore, under the wing of your fraternal regard, and patronized by every sober admirer of the secret works of Nature, I shall attempt to lay the Foundation Stone of an illustrious Building, sacred to Urania, upon which some more able and ingenious Workman, sanctioned by your patronage and protection, may hereafter raise the edifice to out-top the skies, and, like Jacob’s ladder, pierce the starry regions, leading the intellectual faculties of the soul to the most sublime contemplations of God and Nature.

I have the honour to profess myself, with unequivocal attachment and esteem,

GENTLEMEN,

Your Accepted Brother,

And faithful Servant,

E. SIBLY.

PORTSMOUTH COMMON,
In the Year of Masonry, 5784.

T O T H E

Y O U N G S T U D E N T in A S T R O L O G Y.

M Y F R I E N D,

WH O E V E R thou art, that shalt with so much ease receive the benefit of my laborious studies, and dost intend to proceed in acquiring this heavenly knowledge of the Stars, wherein the great and admirable works of the invisible and all-glorious God are so manifestly apparent, in the first place consider and adore thy omnipotent CREATOR, and be thankful unto him for thy existence. Be humble, and let no natural knowledge, how profound and transcendent soever it be, elate thy mind, or withdraw thee from thy duty to that divine Providence, by whose all-seeing order and appointment, all things heavenly and earthly have their constant and never-ceasing motion ; but the more thy knowledge is enlarged by this comprehensive science, the more do thou magnify the power and wisdom of the Almighty God, and strive to preserve thyself in his favour ; having in constant remembrance, that the more holy thou art, and the nearer thou approachest to God in thy religious duties, the purer judgment shalt thou always give. Beware of pride and self-conceit, yet never forget thy dignity. Re-

fleet often on the primeval state of thy creation, that thou wast formed in the perfect image of God, and that no irrational creature durst offend Man, the Microcosm, but did faithfully serve and obey him, so long as he was master of his reason and passions, or until he suffered his own Free-Will to be governed by the unreasonable part. But alas! when the first father of us all gave up the reins to his disobedient affections, and deserted his reason and his God, then every creature and beast of the field became rebellious and disobedient to his command. Stand fast then, O Man! to thy integrity, and thy religion! consider thy own nobleness, and that all created things, both present and to come, were for thy sake created; nay, for thy sake, even God became man! Thou art that creature, who being conversant with Christ, livest and conversest above the heavens. How many privileges and advantages hath God bestowed on thee! thou rangeest above the heavens by contemplation; and conceivest the motion and magnitude of the Stars; thou talkest with angels; yea, with God himself; thou hast all creatures within thy dominion, and keepest the Devils in subjection. Thy capacity for acquiring knowledge, is unlimited by thy maker; and the blessedness of an enlightened mind will bring thee the consolations of joy and happiness---Do not then for shame deface thy nature, nor make thyself unworthy

of

of these celestial gifts ; do not deprive thyself of the power and glory God hath allotted thee, for the possession of a few imperfect, vain, and illusory pleasures.

WHEN thou hast perfected the contemplation of thy God, and considered the extent of those faculties with which thou art endued, thou wilt be fit to receive the following instruction, and to know in thy practice how to conduct thyself---As thou wilt daily converse with the heavens, so instruct and form thy mind according to the image of divinity. Learn all the ornaments of virtue, and be sufficiently instructed therein. Be humane, courteous, familiar to all, and easy of access. Afflict not the unfortunate with the terrors of a severe fate ; in such cases, inform them of their hard fortune with sympathetic concern ; direct them to call upon God to divert the judgments impending over them ; to summon up all their fortitude, and to endeavour to remove the threatened evil, by a manly exercise of that free-will, with which the all-merciful God hath endowed them. Be modest in conversation, and associate with the sober and learned. Covet not riches, but give freely to the poor, both money and judgment. Let no worldly consideration procure an erroneous judgment from thee, or such as may dishonour this sacred science. Love all thy fellow-creatures, and cherish those honest

men who cordially embrace this Art. Be sparing in delivering judgment concerning thy king and country ; or of the death of thy prince ; for I know experimentally that *Reges subjacent legibus stellarum*. Rejoice in the number of thy friends ; and avoid litigious suits and controversies. In thy study, be *totus in illis*, that thou mayest be *singulus in arte*. Be not extravagant in the desire of learning every science ; be not *aliquid tantum in omnibus*. Be faithful and complacent ; betray no one's secrets, I charge thee ; never divulge the trust either friend or enemy hath committed to thy faith. Instruct all men to live well ; and be a good example thyself. Avoid the fashion of the times, its luxuries, and lasciviousness ; but love thy country, and be its friend. Be not dismayed, though evil spoken of ; *conscientia præstat mille testibus*.

P O E T I C A L I N V O C A T I O N
 T O
 U R A N I A.

DESCEND, Urania, with prolific Flame,
 And spread the growing Trophies of thy Name,
 Disclose to Man a Knowledge of the Skies,
 Whose spangling Beauties draw our wond'ring Eyes.
 Instruct young Students in their Care to know,
 The starry Influence on all Things below ;
 Unveil to them the strange mysterious cause
 Of those Effects deriv'd from Nature's Laws ;
 As fiery Meteors, Comets, Lightning, Thunder,
 Eclipses, Blazing Stars, at which Men wonder.
 The boist'rous rolling of the troubled Sea ;
 The daily Tides, their sov'reign Regency.
 Whirlwinds, and Water-spouts, which pleasing show,
 The compound Colours of the heav'nly Bow ;
 With ev'ry occult Virtue and Attraction,
 The rise, the growth, decay, and putrefaction
 Of all Sublunaries that can be found,
 From noble Birth, to Herbs within the Ground.
 How Fire and Water, Air and Earth agree,
 When equipois'd, in social Harmony.
 That there's a Chain of Concord down descends,
 From Heav'n to Earth ; then back to Heav'n ascends.
 By Nature shew to sober Men of Sense,
 Orion's Bands, Pleiades' sweet Influence ;
 Shew that the Stars which trim the heav'nly Spheres,
 Are set for Signs, for Seasons, and for Years ;
 Which Day by Day to Man doth utter Speech,
 And Night to Night this sacred Knowledge teach ;

That

That there's a Time for all Things here below,
 A Time to reap, to gather in, and sow;
 A Time for Birth to Creatures God has giv'n,
 A Time to View the great Expanse of Heav'n.
 What shall befall us, if we're wise to look;
 Is there contain'd, as in a sacred Book;
 What move's our Inclinations; what our Wills;
 What gives us Health; what subjects us to ills;
 What makes one wise; another raving mad;
 Another thrifty, yet in rags is clad:
 What makes one born a Beggar, and his Fate
 Shall be to rise unto a great Estate;
 Another, born in very high Degree,
 Descend therefrom, to abject Poverty.
 What makes us merry; lovers of the Fair;
 And others hate to come where'er they are.
 What makes some barren, as we daily see,
 While others fruitful are inclin'd to be.
 What makes one chuse to change a single Life,
 Yet grasps much Mis'ry when he takes a Wife;
 And why another shall this Path pursue,
 And prove that one is not so blest as two.
 What makes one travel both by Sea and Land;
 While others hate to move from whence they stand.
 What makes one labour much for well-earn'd Praise,
 While others, undeserving, wear the Bays.
 What makes one Army, going forth to fight,
 By one much lesser, quickly put to Flight.
 Is it not plain the starry Influence forces,
 Ordain'd by Heav'n to act in constant Courses?
 These Truths unshaken stand within this Book,
 Therefore, consider o'er the Leaves, and look;
 Where Rules enough you'll find to Practice by,
 In the pure Science of Astrology.

A N
I L L U S T R A T I O N
Of the C E L E S T I A L S C I E N C E of
A S T R O L O G Y.
P A R T T H E F I R S T.

SENSIBLE as I am of the rooted prejudices of the times, against the venerable science of Astrology, and sensible also of the reproach and obloquy that will be levelled against me by men of obstinate and dogmatical principles; I shall nevertheless venture, upon the basis of TRUTH and EXPERIENCE, to make this feeble effort towards restoring a competent knowledge of that comprehensive science, which in all ages of the world was deemed the chief ornament of society, and the distinguishing excellence of enlightened minds. It is therefore to be lamented that the cultivation of it is become obsolete and unfashionable; and that, owing to the violent disturbances at the close of the last century—to the want of recent information on the subject, and to the too refined notions of modern philosophers, its congenial rays have been so long withheld from shedding their divine light upon these kingdoms.

That an Astrology in the Heavens does really exist, and was ordained of God from the beginning of the world, for the immediate information and direction of his creatures here below, is obviously and incontestibly proved from various parts of those sacred Books, which contain the unerring word of God, and the perfect rule of faith for every good and sober Christian.—To revive the gloomy days of superstition, or to impose on the untaught multitude, precepts of ignorance, is no part of the Author's design.—His aim is, to remove the mote from the eyes of prejudiced men; and by just reasoning, and fair argument, founded on the principles of religion and morality, to shew them that God is a God of order, and created nothing in vain;—that he framed the world by number, weight, and measure, and fixed the whole system of heavenly and earthly things upon so perfect and immutable a plan, that the whole doth work harmoniously and sympathetically

B

tically together, so as to answer all the various purposes for which they were first ordained;—that superiors do uniformly rule inferiors; and that celestial bodies sensibly act upon and influence all earthly substances, whether animal, vegetable, or mineral; not by chance or accident, but by a regular inherent cause, implanted in them from the beginning, by the omnipotence of God.

It is a maxim with persons of a contumacious turn of mind, to consider every thing as impossible, that does not immediately fall within the compass of their own ideas; forgetting that the operations of Nature are as unsearchable as they are curious, and that the ways of God surpass all human comprehension!—and so warped are they from every sentiment of liberality, that those who discover a willingness to receive instruction, or who differ from them in opinion, are condemned to ridicule and scorn. But to shew how reprehensible such conduct is, we need only reflect on the unbelieving St. Thomas, and the pointed exclamation of our Saviour, upon that occasion. Men of this untoward disposition, will take up my book from the impulse of curiosity, 'till recollecting themselves, they will toss it with contempt into some obscure corner, and upbraid its author perhaps in terms not the most liberal or pleasing. And yet, I am bold to say, that even such persons, invulnerable as they may be to the force of reason, might soon be convinced of the purity and excellence of this Science, would they but for a time divest themselves of prejudice, and impartially weigh the evidence brought in its support.—Nay, I have reason to believe, that how much soever they appear externally to condemn Astrology, they nevertheless feel in their own mind, and vainly attempt to stifle, an internal conviction of its absolute existence. Would they but wisely cultivate this internal evidence, and put on the solid reasoning of dispassionate men, the order of nature would then unfold itself to their view, and the stupendous works of Creation captivate their senses; 'till emulous of attaining the most exalted knowledge, they would seek the vast extent of space, and find the whole canopy of heaven expanded for their contemplation. And thus familiarized in the wonderful properties of heavenly and earthly things, they would no longer consider Astrology as the parent of wicked compact and infatuation, or the child of imposture, but would be sensible it contains the balsamic nutriment of Truth and Wisdom.

Those who deny the being of Astrology, have surely never contemplated the mysteries of their own existence, nor the common occurrences that are inseparable from it; many of which are inexplicable when abstractedly considered, and only cease to strike us with wonder, because they are
obvious

obvious and familiar to our senses. If we recollect that the most trivial incident in nature, cannot come to pass without a cause; and that these causes are incessantly giving birth to a new fate, which at one time brings us comfort, and at another overwhelms us with misfortunes; that to-day gives us the full enjoyment of our wishes, and to-morrow confounds every imagination of our hearts; it is strange we should deny that such causes exist, when every hour's experience confirms the fact, by the good or ill success that constantly attends all human pursuits. To illustrate this observation more fully, let us attentively consider the stupendous frame or model of Nature, as laid down in the holy Scriptures, and endeavour to deduce therefrom the subordinate dependence of one part upon another, from the interior heavens, to the minutest substance upon earth. Hence we may possibly discover the origin of these causes, and prove that Astrology does not exist in imagination only.

The substance of this great and glorious Frame, which the Almighty created, we call the world; and the world consists of the heaven and the earth*. The model of it is, as the prophet Ezekiel describes it, in the form of a wheel†; with many wheels within the same, involved one within another. And thus we find it by mathematical demonstration; for the earth is a wheel or globe of sea and land, circumscribed by the atmosphere, as within a greater wheel, which is globous too; and surrounded by the heavens, as by many wheels involved one within another, encircling the sun, moon, and stars, and all the host of them. The power which first actuated and put these wheels in perpetual motion, was the same which called them into existence; the executioners of whose will, are represented by the Prophet under the similitude of four living creatures, immeasurably endued with wisdom, courage, agility, and strength. And hence were life, and spirit, and power, and virtue communicated to the heavens, and from the heavens to the earth, and from the earth to man and beast, and to every plant and herb, and earthly substance. Hence also are derived the magnetic powers, and wonderful properties of nature; the virtues of sympathy and antipathy, the invisible effects of attraction and expulsion, and all the various influences of the stars and planets.

The proper agents of this noble structure, are angels, and men; the one composed of a pure etherial spirit, and incorruptible; the other, in his primary state, less pure, but incorruptible also, until his fall, which brought upon himself and offspring mortality and death. The angels are either good or bad, and ultimately know their reward or doom; but the works

* See Gen. i. 1.

† Ezek. i. 15, 16.

of fallen man are yet upon the anvil, and time with us is still going on. But man is now endued, as in his primary state, with the agency of a Free Will, and hath good and evil, for a test of his obedience, continually set before him, with freedom to choose either. And thus, unconstrained either by the immediate hand of God, or by the operation of the planets, as second causes, some embrace life, and others seek condemnation; and hence follow virtue and vice, prosperity and adversity, sickness and health, life and death, and all the vicissitudes of Fortune. And though the rise and fall of empires proceed from the virtues and vices of those men who govern and inhabit them; and these virtues and vices proceed from the free will or agency of those men; and though the incidents good and bad of one man's life are innumerable, and the men who are the subjects of those incidents in one single age, are innumerable also; and though the ages of men, since the creation of the world, are innumerable too; yet have all these multiplied incidents, whether trivial or important, come to pass by a regular course or concatenation of causes, originally implanted in the wheels or frame of nature. And with such minute perfection was this stupendous frame constructed, that neither the fall of man, nor the tremendous shock which agitated the world upon that afflicting occasion; not all the wickedness of mankind in after ages, nor the desolations which have rent the earth in consequence thereof, have yet impaired the wheels of this astonishing machine, or for a moment impeded its constant and unceasing motion. And such was the amazing foresight and providence of God, that perceiving, at one view, all the events of futurity, the turnings and windings of every man's will, and the total sum and upshot of all virtue and vice, he at once contrived the fates of prosperity and adversity, of rewards and punishments so to come up, as precisely to answer the virtues and prayers of the righteous, and the vices and profaneness of the wicked, in all ages of the world, at their fit and appointed seasons.

Now all mankind have each of them, more or less, a certain share of wisdom, power, or wealth, wherewith they occupy in this life, and carry forward all their undertakings. Thus we see some men, by means of riches, courage or contrivance, grow mighty, and purpose, as if nothing could impede the full accomplishment of their designs; and yet we find there are two things which confound the wisest, the greatest, and proudest of them all, in the very summit of their glory;—these are, Time, and Chance—two mighty lords upon earth, which bring to pass many strange and marvellous events. Time is that motion of space which proceeded out of eternity when the world began, and holdeth on unto eternity, which is to succeed at the world's end. Out of this one long time, are engendered

dered infinite spaces of time, of a great variety of sorts; and these are either general or special, and each of them either fortunate, or unfortunate. There is a time for every purpose under heaven*; a time of pleasure, and another time of pain and grief; a time to rise, and a time to fall; a time to be born, and a time to die. There is a certain lucky time in man's life, wherein if he go out to battle, though with but few men, yet he carrieth the victory; and there is another time wherein, though he go out with ever so complete an army, yet shall he gain nothing but disgrace†. So also there is a time when overtures of marriage shall be successful, but a man's desires answer it not, and again there is a time when desires of marriage shall strongly urge, and all overtures prove ineffectual; but there is a time also when desires and overtures shall exactly correspond, and suit together. In like manner there is a time when prosperity and riches shall offer themselves, and be attained, whether a man sleep or wake; and by and by, though he pursue them with wings, yet so unlucky a time occurs, as renders all his endeavours fruitless. Some men come into the world in a lucky hour, so that let them be wise or foolish, they shall be buoyed up on the wings of fate in all matters of wealth or honour, and succeed in all that they take to; while wiser and better men, smitten with an unlucky time of birth, shall be as undeservedly disparaged, and all their undertakings shall prove unsuccessful and unhappy. Some shall be lucky in the van of their enterprizes, and as unfortunate in the rear; and others again contrariwise. And thus time seems to mock and sport with the men of this life, and to advance, or counteract, all their skill and contrivances, even to a degree infinitely beyond whatever we could reasonably conceive or expect. And yet time of itself is but a dead thing, and a mere instrument; but the wheels of the heavens turning upon it, imprint riddles in its face, and carve and cut out the various shapes of prosperity and adversity, upon the minutest portion thereof. And wonderful it is to observe, that a child, the moment it draws breath, becomes time-smitten by the face of heaven, and receives an impression from the stars therein, which taking rise from the ascendent, sun, moon, and other principal significators, operate as the impressors stand, and point out, as with the finger of God, the causes whence the fate and fortune of the newborn infant proceed; and whether it come before, or at its full time, or in what part of the world soever it is born, it matters not; for as the nature of the significators are that ascend upon the horizon at the birth, such shall certainly be the fortune of the ‡ native. This is a truth that

* See Eccl. iii. 1, 2, &c. † Chap. ix. 11.

‡ This astonishing property of nature will be illustrated more at large, in its proper place, and the reader enabled, by plain and obvious rules, to make the experiment upon himself, upon his own family, or upon any other subjects he may think proper.—The event of his own observations will confirm the fact, and afford him an inexhaustible fund of moral and religious contemplation!

will bear the most minute enquiry, and will be found the ordination of an all-wise and indulgent Providence, for the speculation and improvement of his creature man. And these significators represent, as it were, a series of curious knots, which untie by course; and as every knot unties, different times seem to fly out, and perform their errands; and of these, sometimes we may observe two, or three, or more, lucky knots opening together, and at other times as many that are inauspicious. Yet *all times are beautiful in their seasons*, if men could hit them; but through the malignity of sin, and an intemperate pursuit of worldly pleasures, we often lose the favourable time afforded us, of embracing the most substantial happiness.

The second great lord over human inventions, is Chance. And these chances proceed from a great variety of rare and secret operations of heaven, which throw in the way of men those strange and fortuitous turns of fortune, that surpass all human foresight or conception. And yet there is really no such thing as chance in nature; much less can there be any thing that comes by chance, in respect of God; but all those curious hits that strike in between the cause and its effect, we call Chances, as best suiting human ideas, because of the undescribable properties of them. For in shuffling a pack of cards, or in casting the dice, it seems to us a meer chance what cast shall happen uppermost, or what card will go to the bottom of the pack, and yet it is evident by experience, that there is a certain luck in nature, which presides over all these adventures, so that a man shall either win or lose in a methodical course. It also happens in the time of battle, and in every pursuit after wealth and honor, that chances fall in upon us, and turn the scales by a secret kind of fate, beyond all that could reasonably have been expected; and thus heaven breathes into all human actions, an infinity of these chances, that overturn the wisdom and power, and all the greatness of man. These chances are uniformly managed by a certain kind of luck, either good or bad, which drives the nail; and this, by some heavenly influence, that infuses a secret virtue or poison into our actions, as courage into their hearts on one side, or dismay on the other; and skill into some mens heads to pursue the right course to be rich, or folly into others, whereby they run headlong to misery and want; or else fortunateth or infortunateth by mistake of words, signals, or acts, that turn to the best or worst advantage, by strange hits or miscarriages; and thus it happens that a slight mistake in battle begets an utter rout, after a victory made almost complete, by the meer utterance of a wrong word, or steering an improper course. But which way soever it happens, the whole matter is wrought by a good or ill luck, and the hand of God is at the bottom of it; not by any new contrived act, but by the same regular course of nature, ordained from the beginning of the world.

Thus

Thus both Time and Chance are the servants of nature, under whose commands they sway the world, and worldly men; but by her laws are both of them disposed. Time measures out the extent of mens lives, and sets bounds how long they may live by strength of nature, and how much of that time shall be extenuated by means of sin; and it also carves out limits to the particular fates of all mankind; and Chance acts in observance of those limits, and brings about the good and bad success of every fate. And thus by the service of Time and Chance, nature performs all her great and secret operations, whether upon collective bodies, or places, or persons. It may be thought strange that nature should bring forth men and women at a great distance of years, hours, and places, all destined to die at one time, and by the same manner of death, either by war, plague, pestilence, or shipwreck; and that time and chance should pick them up, and draw them together, from a variety of different pursuits, to partake at last in one and the same destructive fate. Yet this is no more strange than true; for these things frequently happen, and that by the imperceptible influences of those heavenly aspects and stars, which *in their courses fought against Sisera* *. And by the same rule, as many men, women, and children, are, on the other hand, gathered together by a similar force and virtue, to enjoy great and good fortune.

Some perhaps will contend, that these operations of nature are incompatible with the free agency of man's will. But if what has already been premised be attentively considered, this supposition will immediately vanish; for God, who ordained the course of nature, certainly foresaw the minutest turn of every man's will, and eventually contrived his fate to correspond therewith, so as to admit its free and uncontrouled choice. And whoever denies this antecedent principle, or prescience of God in the construction of the world, denies one of his most essential attributes. The Will of man, without doubt, in a variety of instances, makes great struggles and wrestlings with the starry influences, both in good and in evil pursuits, and often prevails over them exceedingly;—for though a person be born under such benevolent or malignant aspects, as shall point out his natural temper and disposition, and indicate the principal transactions, fortunate or unfortunate, that are likely to be the distinguishing marks of his life; yet does it depend entirely upon the free uncontrouled will of that man, whether all those circumstances, so pointed out in his nativity, shall come to pass, or not; because the free will in every man, when fortified by habits of virtue and wisdom, often enable him to over-rule those evil aspects, so as to avoid the commission of any criminal offence, and to guard him against the misfortunes or

* Judg. v. 20.

losses impending over him; while men of a profligate and careless habit, not only lose the advantages of a promising nativity, but, if born under malevolent aspects, are often reduced to the last stage of distress, and perish under the very same strokes of nature, which wiser and better men, born in the same inauspicious moments, have endured with much ease. And thus far *sapiens dominabitur astris*, the wise man, above the fool, may rule his stars. But we must not forget, that under these operations of fate, there are many influences so powerful, that no wisdom of man can oppose. Such are the fatal wounds of death, when nature's glass is run out, and such the violent blows of excruciating pain and sickness, and the high tides of prosperity and adversity; in all which cases, we find by experience, *astra regunt homines*, the stars rule and overpower men. Yet nevertheless, such is the infinite prescience and providence of God, that foreseeing the desires and deserts of all wise and holy men, in their different ages and times, he also laid their fates suiting to their actions. He foresaw Joseph's prayers and tears in his captivity, and accordingly provided his advance in nature to correspond therewith*. He foresaw Hannah's fasting, and earnest prayer, and ordained her opening womb to bud forth in course of nature exactly answering thereto†. So that the wisdom and will of man has its full free work, without restraint or controul; and grace and virtue act by their own principles, as they are led by the Holy Ghost; and yet nature, as it was contrived from all eternity, acts freely too. This is the doctrine we are taught by the word of God, which is confirmed by the evidence of our own reason and experience.

Now the science which we call Astrology, is nothing more than the study or investigation of this frame or model of nature, with all its admirable productions and effects; whereby we acquire a knowledge of the secret virtues of the heavens, and the shining luminaries therein contained. It is a science which all may attain to, by common diligence and application; and the more we delight in it, the more readily do we foresee the motions of future events, and the curiosities of chance and natural accidents, and the courses of luck by which both are governed, and the order of fate, unto which all of them are subservient; together with all the most curious acts of attracting and expelling, alluring and threatening, encouraging and disheartening, and all such like operations of nature, most secretly and imperceptibly performed, beyond the reach of imagination. And as by a skill in this study we attain to see and experience things that are past, so by the same skill we attain to a knowledge of things which are to come; and, by knowing the time of our birth, are

* See Gen. xxxvii. and xli. 40. Psal. cv. 18, 19, 20.—† Sam. i. 10, 11, &c.

enabled to read in the heavens the story of our whole lives, our blessings and crosses, honour and dishonour, prosperity and adversity, sickness and health, and all the years of our life, and time of our death, even as though we had seen them transacted and come to pass, in their several times and seasons. For God hath assuredly given this knowledge unto the wise man, *to know the time and the judgment, and the number of our days, that we may be certified how long we have to * live*, with comfort and content; that we may be timely prepared for all states of prosperity and adversity, for a long and happy life, or a calamitous and speedy death; and that we may support ourselves with fortitude and resignation, in proportion to our foreknowledge of these events. And no man so fit to foreknow these, as he who is able to say, *Major sum quam cui possit fortuna nocere*.

But many men will not believe, that by natural means, all or any of this foreknowledge can be fairly and lawfully obtained; or that the influences attributed to the heavenly bodies, have any foundation in truth. It is therefore necessary, before I enter upon the practical part of the science, to bring such evidence in support of what has been already advanced, as will be found incontrovertible, and decisive; and for this purpose I must refer to the testimony of those sacred writings, which contain the revelation of God, and in which the doctrine of this science is so demonstrably proved, that it will be difficult to believe the one, without admitting the other. Let us consider the account given by Moses, of the creation of the heavenly bodies. God said, “Let there be lights in the firmament of heaven, to divide the *day* from the *night*; the *greater light* to rule the *day*, and the *lesser light* to rule the *night*; and let them be for *signs*, and for *seasons*, and for *days* and *years*.”—These then were the purposes for which they were ordained, and irrevocably fixed by their great Creator—first for lights; for had they not a place in the firmament, or were we deprived of their illuminating rays, we should be instantly overwhelmed with impenetrable darkness. Secondly, they are to divide the day from the night; and this they never cease to do; for when the sun, the *greater light*, is sunk five degrees below our horizon, we call it night; for then the moon and stars appear, and shed their *lesser light*, and darkness in some degree is spread around, and every thing declares it to be the state of night. But when the sun, that glorious fountain of life, light, and motion, begins to touch the eastern verge of the horizon, darkness is dispelled, light begins again to dawn, and the stars which beautifully bespangle our hemisphere, are soon obscured by the full blaze of day; but as days and nights are unequal, and never continue at one stay, these celestial luminaries distinguish their respective reigns. Thirdly, they are for

* Eccl. i. 5. Psal. xxxix. 4, 5.

signs—not to brutes, for they have not the faculty of understanding them; nor to angels, for they continually behold the face of God, and obey his will in the government of the heavenly bodies, at his pleasure. Therefore, when God saith, *Let them be for signs*, he must speak in reference to man, whom he formed a rational creature, capable of distinguishing one sign from another, and of improving by them. Nor are we to look upon them as mere signs, like beacons upon a hill, or as only setting bounds to days, months, and years; but we are to consider them as *signs* and *tokens* of those hidden events of futurity, which it concerns every wise and good man to know; and which he may always foresee, by a virtuous and sober study of these intelligent *signs*, placed by God for that purpose, in the firmament of heaven. And that this was the intent of them, is clearly demonstrated by the words of our Saviour, when he foretold the destruction of Jerusalem, and the final consummation of all things. His apostles asked him, What shall the *sign* of these things be? He replies, Earth-quakes, famines, and pestilences; fearful *sights in the heavens*, and *signs in the sun*, in the *moon*, and in the ** stars*. Such also was the *sign* by which the Eastern Sages discovered the birth of our Saviour, and the place of his nativity; and numerous other instances may be adduced both from sacred and profane history, in support of this doctrine.—The fourth use of these celestial luminaries, is for *seasons*. This is also obvious; for we find that heat and cold, and drought and moisture, are all guided and governed by the heavenly bodies; and that not only spring and autumn, and summer and winter, bear testimony of it; but we have it confirmed by the evidence of our own constitution and feeling; for when the weather is heavy and lowering, we find ourselves dull and languid; when bright and radiant, we are chearful and merry; and when unsettled and unseasonable, we feel it by indisposition and melancholy; and this is all brought about by the operation of these luminaries upon the seasons of the year, in the due course of nature. The next use allotted them is, fifthly for *days*, and sixthly, for *years*; and that these are measured out, and governed by them, is every way apparent; by the sun's circuit, and the moon's energy.—The sun, like a strong man, rejoices to run his race; he riseth out of the chambers of the east, and with golden rays dispels the morning clouds, and exhales the pearly dew; chearing and refreshing all nature with his presence. Hence it is evident that these luminaries were not only placed in the heavens to give light upon the earth, to govern the seasons, and to set bounds to time; but also to communicate *signs* and *tokens* to mankind, of things to come. We shall now consider how far it is scriptural, and consonant to reason, to allow them those *Influences* attributed to them by Astrology.

* Luke xxi. 6, 7, 11, 25, &c.,

That the sun, moon, and all the planets, have a direct and obvious *influence* upon earthly substances, no man of common observation will pretend to deny. The sun is the fountain of heat, and that heat is the nurse of life; and the moon is the fountain of moisture, which tempers the violent heat of the sun, and modifies all his operations. But the sun and moon, and all the planets, have each of them a particular specific property, according to their own innate quality, and according to the nature of that sign or band of stars, under which they happen to be posited. This is a fact established by repeated observation and experience; for when the sun enters the equinoctial sign Aries, the spring begins to shew herself, and all vegetative nature, by the moon's humidity, and the sun's temperate heat, seems to revive and flourish, and, as it were, to rise from the dead; whither the cold blasts of the hyemnal air, had before consigned it. So when his radiant beams enter the sign Taurus, they stir up the benign *Influences* of the Pleiades and Hyades; Hoedi being then to the north, and Orion to the south, and Arcturus sinking below the horizon; and their cold and tempestuous effects begin to cease, as they are succeeded by these benevolent constellations, which produce warm southern winds, and gentle showers, replenishing the earth, and causing vegetation. Again, when the sun rises with the Dog-star, we find an *influence* which causes vehemency of heat, contagion, and infirmity. Medicaments administered under this constellation, prove hard and obnoxious; and we find dogs at this time are apt to run mad; the sea is troubled without any apparent cause, and all nature seems more or less oppressed by it; and yet these effects are never found to be equally violent in any two summers, which clearly proves an *influence* in the stars, as well as in the sun. And again, though the sun keeps the same constant and invariable course through the twelve signs of the Zodiack, for an infinity of annual revolutions, yet we never find the seasons and weather exactly correspond, which they doubtless would do, was it not that cold and heat, and wind and rain, are governed by the configurations the sun has with the planets and fixed stars; and this also evidently proves the force of their *influence*. It is likewise manifest, that whenever the planet Saturn is passing out of one sign into another, the weather is more or less turbulent and unsettled.

But it is not the weather only, nor the inanimate part of the creation alone, that is affected by the influences of the sun, moon, and planets; for we find they operate upon the human species, and upon all animate nature, in every part of the world. The sun, and the quality of the heavens about the torrid zone, naturally occasion those men who are born and live under it, to be quite black, with short crisped hair, of a mean stature, and hot constitution, imbibing a fierce and savage spirit; and
this

this by reason of the sun's continual stay and power in that fiery region. It is observable, that the inhabitants of the south, are of a better and quicker wit, and much more ingenious and tractable; and this is accounted for by their vertical point being situated nearer the zodiac, in which the planets move. So likewise the inhabitants of the north are of a strong body, but of rude manners and condition, because their vertical point is placed at a great distance from the sun's course; and therefore they abound with cold and moisture, and are of a phlegmatic constitution, of a fair complexion, tall, courageous, and ingenuous. Europe being situated in the north-west part of the earth, is under Mars in Aries, and by reason of this planet ruling in that triplicity, its inhabitants are naturally of a noble and magnanimous spirit, given to martial exploits, and feats of war; of a generous mind, and courteous manners. And thus the sun, modified by the different signs and constellations through which he passes, regulates the climates, and sheds his influence upon all mankind, leaving behind him evident marks of his government and sway. Some, indeed, have attempted to account for the swarthy and black complexion of the savage race, by a variety of other plausible conjectures; but none are to be relied on, that do not attribute its cause to the intense heat and power of the sun in those climates; than which nothing can be more consonant to reason, since we find, even in this country, that if we remain long together in the sun, in the heat of summer, our complexions change, and we become in a degree tanned and swarthy.

Conspicuous as are the *influences* of the sun, those of the moon are no less so. This is evinced by a consideration of that wonderful and never-ceasing operation of the moon upon the ocean, so as to occasion that perpetual flux and reflux of the sea, which we call tides. Here we see the waters of the vast ocean, forgetful, as it were, of their natural rest, move and roll in tides obsequious to the strong attractive power of the moon, and with an increase or diminution of force, in proportion as she appears in strength, or want of aspect. This is an influence so universally admitted, and so peculiar to that luminary, that it establishes at once the doctrine we contend for. But there are numerous other instances of the effects of the moon, no less common than extraordinary, and perfectly well known. Those unhappy persons who labour under a deprivation of sense, and are afflicted with lunacy, have their fits more violent and terrible, in proportion as the moon increases or diminishes in light and motion; and in all chronic and acute diseases, her power and influence are visibly and forcibly felt. Indeed every subject of the creation is more or less affected by the moon's energy; the eyes of cats are observed to swell or fall at the full and change of the moon; and even the shell-fish at the
bottom

bottom of the ocean, are known to feel the weight of her influence. Those who sleep in the fields, or in any place exposed to the open air, by moon-light, find their heads oppressed with water, and their senses inert and heavy; and butcher's meat hung up, and exposed to the moon-light, will soon putrify. The gardener also brings us abundant testimonies of the influence of the moon upon the vegetable world. If peas are sown in the increase of the moon, they never cease blooming; and if fruits and herbs are set in the wane, experience shews they are neither so rich in flavour, nor so strong and healthy, as when planted during her increase; so vines, because they should not spread too fast, are usually pruned in the wane. It is also remarkable that a pomegranate will live only as many years as the moon was days old, when it was planted; and in planting shrubs, or the like, if they are to shoot up strait and tall, and to take little root, they are set when the moon is in an airy sign, and increasing in light; but contrariwise when they are to take deep root, and to strike downwards. And thus we may observe flowers that are under the moon's influence, only open their blossoms in the night; whilst those which are peculiarly under the government of the sun, open every morning when he begins to rise, and close in the evening when he sinks below the horizon. These effects and influences of the moon, are so common, and so generally known, that it were almost needless to repeat them here, but for the purpose of drawing this conclusion, that as one planet has a known and forcible action upon sublunary things, it is natural to believe that all the others are endued, in some degree, with a similar force and virtue. Indeed most physicians know that the planet Saturn rules all climacterical years, as the sun doth critical days, and the moon the crisis of all acute diseases; and that every seventh year Saturn comes to the square or opposition of his place in the radix of every man's nativity; and that after the revolution of the sun, he becomes the chief ruler of critical days; and is often observed, by his configurations with the moon, to set aside the fatal crisis of those desperate disorders, over which the patient was not expected to live. From these physical reasons, we may safely conclude that Saturn is by nature cold and melancholy, as the sun is hot and chearful; and being thus opposite to the sun in quality and effect, so is he in relation to the signs and mansions of the heavens where he bears rule, and therefore inclines always to cold, as the sun does to heat. Hence it follows, that when the sun is in Aquaries, which is the proper sign of Saturn, and opposite to his own sign Leo, the weather inclines more to cold than to heat; and at every conjunction, square, or opposition of Saturn with the two great luminaries, we always find the weather cold, moist, and lowering, even in the midst of summer, unless the rays of Jupiter or Mars interpose, in which case these effects are somewhat less visible. Thus, we

may presume to affirm, that the influences of the sun, moon, and planets, are established beyond contradiction.

But besides these signiorities of the sun, moon, and planets, the *fixed stars* have also their *principalities* in the heavens. The Lord, who gave the sun for a light by day, gave the *ordinances* of the moon and stars also, for a light by night; and to these stars hath he committed a certain *rule* or *dominion** over the day and night, and that promiscuously. Now the stars have no visible operation upon us, besides that little light they administer to our eyes in a dark and clear night; and that is so very small, that all the stars in heaven, besides the sun and moon, are not to be compared, in this respect, with the smallest wax-light; and this little light too is only to be had when the nights are serene and unclouded. Can it then be supposed that God made these glorious bodies, many of which are bigger than the whole earth, and move in their orbs as so many other worlds in the heavens, merely for a twinkle in the night, and that only when the weather permits? lo! every little daisy that grows upon the cold ground, has a secret and insensible virtue wrapt in its leaves and flowers; and have these celestial bodies no *influences* but what we now and then catch with our eyes, as they occasionally sparkle their dim glances upon us? Yes, they have each of them a secret power and virtue, wherewith they act upon all earthly things, as well by day as by night, and in cloudy as well as in clear weather. But as their operations are not performed by sensible and palpable means, it follows that they have a secret and hidden way of rule, whereby their influences are imperceptibly infused into every concern of this life. And as have the stars, so also have the sun and moon, a secret and imperceptible action, peculiar to themselves; for it is not the mere heat that gives life, nor the mere moisture that sustains it; for if that were the case, then might man make living creatures artificially. It is true that heat may hatch the eggs, but all the ingenuity of man cannot make an egg that can be hatched; for there is a secret operation of the sun and moon, independent of heat and moisture, necessary to the production of life, both in vegetive and sensitive animals. And in these secret and insensible operations, besides the *light* that they give, consists that *rule* which the sun, moon, and stars were ordained to exercise over all the sons of day and night; and herein are written all those *ordinances* of the moon and stars, which are to be a *law* unto mankind, and to the whole body of nature, so long as the world† endures. Thus the stars have their natural influences, assigned to them in the frame of nature, from the beginning of the world; and these influences are diffused upon all earthly things, as far as day and night extend their limits. And this God

* See Jeremiah xxxi. 35. and Gen. i. 18. † Jeremiah xxxi. 35, 36.

himself confirms, when he says to Job, “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?—Canst thou bring forth Mazzaroth in his season; or canst thou guide Arcturus with his sons*?” Whence it is evident that the stars called the Pleiades have their *ordinances*, that is, their *sweet influences*, which no power of man is able to restrain. And the stars of Orion have their *ordinances*, and binding faculty, by showers in summer, and frost in winter, bringing such an hard and tough coat of armour upon the ground, as all the contrivances of man are not able to prevent. Thus Mazzaroth and † Arcturus with his sons, have also their ordinances, and the whole host of heaven have their course, by which the purposes of God, and all the events of this life, are uniformly brought to pass.

To this purpose it is said by Deborah the Prophetess, *That the stars of heaven fought in their courses against Sisera†*; not by sword or spear, nor by thunder or lightning; but by those fatal and malevolent influences, wherewith Sisera and his host were marked from their cradle, and drawn together by the operations of *time* and *chance*, to partake in one common destruction, in the same day. And to this effect the Almighty discourses with Job, concerning the *treasures of the snow and hail, which he has hid against the time of trouble, and the day of war and § battle*. Now what can we suppose the meaning of this *hiding* to be, but the order of those meteors, so curiously lodged within the arms of the stars, and withheld by their influences, that they may fall by due course of nature, at such exact periods, as to effect the punishment of the wicked, and of God’s declared enemies, such as was Sisera, at the precise time when their abominations call forth the judgments of an injured and incensed Deity? And after the same manner the light and heat, the wind and rain, the thunder and lightning, the frost and dew, are all of them so admirably contrived in the position of the heavens, that they come to pass in their due and appointed seasons, and *make the grass to grow even in the wilderness, where no man || dwells*. Now it must be obvious to the meanest understanding, that if these things were regulated by a virtue immediately issuing from the bosom of the Deity, then would the light and heat, the wind and rain, and all the rest of them, fall only where men and beasts dwell, who may see and enjoy the blessings of them, and adore and glorify Him who sends them; but since they fall equally where neither man, nor living creature is to be found, it follows, that they fall by virtue of *means*, and that in a continued course, wherever those means lead them, making the

* Job xxxviii. 31, 32, 33.—† See Argol. Astr. ante Ephem. lib. ii. cap. 8. Stellæ tempestuosæ sunt Orion, Arcturus, &c. plurius Pleiades.—‡ Judges v. 20.—§ Job xxxviii. 22, 23, 24, 25, &c.—|| Job xxxviii. 26, 27.

earth fertile and productive, where eaters are not to be found, as well as where they are.

Thus far both Scripture and Reason unite, in confirming our belief of the starry influence ; but there are so many other proofs of it, in the ordinary productions of nature, that it would be highly unpardonable, were I to pass them over in silence. The loadstone affords us one very striking example, by its attractive and expulsive faculty, and by the magnetic virtue it has a power of communicating to other distinct bodies. Thus we see a needle, only touched with the loadstone, and placed in the compass, will constantly point towards the north pole ; and though it be ever so far distant, or though rocks and mountains, or even the earth's body intervene, yet it retains this directive property in so extraordinary a degree, that it will continue precisely in the same direction, unless violence be used to prevent it ; and even after it has been removed by force, it will of itself return to its former situation, without the least sensible difference. The properties of the loadstone in many other respects, are so very inexplicable, that the experiments of our most celebrated modern mathematicians, have not been able to afford us a satisfactory definition of them. This however is certain, that it could not possibly imbibe these miraculous properties, without the aid of some celestial matter, which is communicated to it by the influence of the pole-star, or some other of the heavenly bodies within the polar circles, from whence it is manifest the loadstone receives these secret and admirable qualities. Another astonishing effect of this influence, may be observed in the natural production of life and motion ; how it starts up and grows, and continues in the lap of heat and moisture, proportionably conjoined, and perfect in all its parts, beyond the utmost of our comprehension whence it comes, or which way it is maintained, unless by the operation of this secret and invisible influence. And if this be denied, I would wish to ask, Whence the rose, surrounded by ill-scented weeds and thistles, derives its fragrant smell ? or how the plantane, by the pathway side, acquires its admirable virtue of healing sores ? or which way the lily, standing up to its middle in mud and mire, receives its coat of many colours, so beautifully wrought, as many times we see it is ? or how a grain of wheat, thrown into the cold earth, putrifies and *dies, and then starts up into new life, and multiplies into an ear of thirty or forty grains for one ? Or tell me how the matter in an egg, by the sitting of the hen, is in a few weeks animated, and converted into a chicken, that will eat, and walk, and chirp the moment it emerges from the shell ? Or by what means the seed in the womb, without any art, or skill, or knowledge of the mother, coagulates, and

* St. John xii. 24.

turns into flesh and blood, receives life, and is so admirably formed into a perfect child, that learns to cry, and speak, and call? You will say, perhaps, That this is the immediate workmanship and effect of God. But this we already know; the only question is, how he does it; whether by means, or without? If *without means*, then every child that is born, and every seed that grows out of the ground, must of necessity come to pass by a new creation; for to bring things into existence without means, is the same as to produce them without matter; and requires no more; but for the Almighty to say, Let there be men, or, Let there be leaves and flowers; and, as the Word says, they come to pass. But we are certain there never was more than one creation, which was at the beginning of the world, and ever since that time, all things have come to pass by a regular course of nature; and hence it follows that there must be a natural and efficient means, for the production of all things. And if so, then must these things come to pass by an earthly means alone, or else by the aid and assistance of some celestial influence. But by an earthly means alone, it is evident, they cannot come to pass; for we know experimentally, that neither fire, earth, air, or water, can of themselves infuse into the rose its grateful and fragrant smell; it must therefore proceed from the agency of some *spiritual* or *material* substance, far superior in efficacy and virtue to any earthly element. If it proceeds from a spiritual substance, it is effected either by the angels, or by the *soul of the world*. But by the angels we know it cannot be; for they have their peculiar offices allotted them in another way; and though they are subjects of the world, yet are they no part of the great frame of nature, from whence all things in their order are formed. And if it be effected by the *soul of the world*, then certainly must there be such a soul somewhere existing, which at present, is a matter in dispute among the learned; and this soul must have a special seat in the world, worthy of itself, from whence it may inform and actuate every minute particle of the creation. If this be admitted, then it undoubtedly dwells among the celestial matter, and from thence supplies the earth, through the medium of the heavenly bodies, with all that power and virtue, which brings to pass that variety of shape, colour, smell, life, and increase, which we daily see come to pass. But if this hypothesis be denied, and it is insisted that the earth is supplied with all her secret virtues by some supernatural *material* substance; then name any one thing besides the heavenly matter, and the stars of heaven, that can be supposed to form that substance, and the argument ceases; for either way it proves an *influence* and *astrology* in the heavens, beyond contradiction, and there will remain only one question to be decided, which is, Whether these celestial influences *create* the succession of earthly things, by an immediate power from God, or whether there exists

a general soul in the world, through the means of which they come to pass in a due order and course of nature? *Utrum horum major accipe*; I contend for no more. “In the beginning God created the heaven and the earth; and the earth was without form, and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters.” Here, when there was nothing but earth and water, and darkness overspread all, the *spirit of God* maintained that chaotic mass, and managed the earth by the water, and the water and darkness by himself. But now both the earth and water are *under the face of heaven*, and the light is *upon this heaven*, and the spirit of God moveth upon the face of the heavens *in that light*; and as he actuates the earth and the waters *by the heavens*, so doth he actuate the heavens *by himself*. And agreeably to this idea speaks the prophet Hosea, when he says, *God will bear the heavens, and they shall bear the earth, and the earth the corn and wine and oil, and they** *reel*; wherein he shews us, that as man lives by corn and wine, so they by the earth, and the earth by the heavens; and if so, then by the heavens is it that the earth receives all its efficacy and virtue, whereby it brings forth smell, colour, taste, and life. Moses also tells us, that *God shall open his good treasure the heavens, to give rain unto the land, and to bless all the*† *works of our hands*; whence it is evident that there lodges in the celestial influences, a faculty of fortunating civil affairs, as well as of managing natural things; and that the root of all earthly blessings is from heaven. Moses says again, that *the sun, moon, and stars, God hath distributed unto all nations under heaven*; and the Psalmist speaking of the sun and heavenly bodies, says, *they declare the glory of God, and shew forth his handy-work; day and night do continually tell of them, and their voice is heard in all languages, and their words are gone into the ends of the*§ *world*; by which we learn that the heavens, and all the stars therein, are full of such virtues as the whole world hath need of; and that these virtues God hath lodged in the heavens, to be dealt out for the comfort and happiness of his creatures upon earth. *His spirit* (saith Job) *hath garnished the*‡ *heavens*; and *by the spirit of his mouth was the whole army of heaven made*.

The notion, or idea, that there is one general soul actuating the whole world, as there is one soul informing every man's body, was not only the opinion of the Platonists and ancient philosophers, but also of many learned men in later ages; and I must confess, it appears very reasonable to believe, that the world has such a soul. For were there not one and the same general living virtue, comprehending the whole system of nature,

* Hosea ii. 21, 22. † Deut. xxviii. 12. § Deut. iv. 19. Psal. xix. 1. 2, 3, 4, 5.
‡ Job xxvi. 13. Psal. xxxiii. 16.

from the exterior circumference of the heavens to the inmost center of the earth, how could the sympathies and antipathies of nature possibly work such compliances and differences as we know they do, at the amazing distances we see them, and without any visible or imaginable contact; unless some faculty exists in the world, that is capable of sustaining this invisible correspondence between one creature and another? Where life is, these things are easily effected; as the child in the womb is nourished by the food the mother eats; but in the inanimate part of the creation, we are at a loss which way to account for it. Now admitting that there really is such an universal soul existing, yet is it questionable whether this soul be *intellectual*, or merely *vegetive*. That there is an intellectual power informing the whole world, as the soul does the body, is not to be doubted; for otherwise the whole frame of nature would be inert and motionless; but then, if we admit the soul of the world to carry this intellect in its own brain, it will follow, that this soul is a God; for an intellectual being, filling heaven and earth with its presence, is an attribute of * Gods. Hence I conclude there is an universal soul in the world, but that it is only *vegetive*, and not *intellectual*; and that in this soul dwells the spirit of Almighty God, who filleth the heavens and the earth with his presence, and from hence garnisheth the heavens, and causeth the precious influences of the sun, moon, and stars, to be distributed into all parts of the § world. And thus God rules *immediately* in the heavens, but rules the world *mediately* by the heavens. It is true, indeed, that God is equally well able to govern and maintain the world without means, as he was at first to constitute and create the frame of nature; but such is His divine will and pleasure, that he has thought fit to bring all things to pass by virtue of means, as ordained from the beginning of the world. It is a common and true maxim, that God and nature have made nothing in vain; and yet it is as true, that grass and herbs grow where no creatures live to eat † them. Now were the world governed by God's immediate presence only, then would the production of this grass and herb be a work in vain; because God's word brings forth all things at pleasure; and having a power of increasing or diminishing its operation in a moment, would certainly not have brought forth this fertility in an uninhabited and desolate country. But nature running her course by a constant and unchangeable decree, has no power to cease her work without a miracle, and therefore though the grass may grow in vain, yet nature's operations are not in vain, since by one and the same cause, it produces vegetation in all parts of the world.

* See Jer. xxiii. 23, 24, 25. § Acts xvii. 28, Job xxvi. 13, Deut. iv. 19.
† Job xxxviii. 26.

*Known unto God are all his works, from the beginning of the * world ;* and therefore it would be derogatory to the attributes of the Deity, not to believe that the minutest events of this world, were foreseen and provided for in that most perfect frame or model of nature, which as we have already seen, may be compared to the construction of a watch, consisting of many small wheels, regulated by one master-wheel, or first mover, which being wound up at the creation, with the line of time, of a seemingly infinite length, has ever since been winding off, unto the present hour ; and yet is there still more line upon the wheel ; but how much remains, is only in the breast of the Almighty. And when this line shall be entirely wound off, then will the frame of nature find its † period, and all subordinate wheels will cease their motion. But until that time, there is allotted in this frame of nature, unto every one that comes into the world, a certain order or course of life, by which he runs through sickness and health, honour and dishonour, and all the occurrences of life, from his cradle to the grave. For man is, as it were, a little world within himself ; and though he stand but as one wheel in the frame of the great world, yet within this one there seems many thousands of wheels, especially in enterprising people, which appear to move one within another almost *ad infinitum*, till the thread turned on the outer wheel break, or else be wound off, and there they make a stop, and die. All these things God, who made man at the first, perfectly knows, and foreknew, from the beginning of the world ; and by this order of man's life, he perfectly knows all the passages of our lives, and even the most secret thoughts of our hearts, both sleeping and ‡ waking ; and how one thought drives off, and brings on another, and continues so doing till the last moment of our life, when our breath fails. Now every man being, as it were, a wheel of the great world, it will follow that all men move in a certain frame or wheel above themselves, by virtue of which the master-wheel of every man's life is put in motion ; and this wheel is subordinate unto others, and these also unto the master-wheel of the whole world, which is the high and mighty wheel of heaven, wherein the sun, moon, and stars are set, to carry on the great works of nature, unto the end of time. And hence comes the original of every man's nativity, and of all natural qualities, passions, and incidents of our lives, except the motions of our free-will and reason, which may be allured and inclined by the works of nature, but cannot be *forced* by them. Now above and beyond this great wheel of nature, there is yet another § wheel, within which the heavens themselves are turned ; and herein is that great and hidden line of time, whereby the whole world, with all its dependencies, is made to hold on and continue its motion, unto the final end of all things ; and this stu-

* Acts xv. 18. † 2 Peter iii. ‡ John ii. 24, 25. § 2 Cor. xii. 2, 3, 4.

pendous wheel is God himself, who draws out the line of time, and *sitting upon the circles of the earth, he stretches out the heavens as a curtain, and beboldeth all the inhabitants of the world, as grasshoppers under his * feet*; and hence he discerns, as it were, with one view, all the world naked before him, both past, present, and to come.

From what has been advanced, it appears obvious that every occurrence of our lives, and all the various productions of nature, however strange or incomprehensible they may appear, are brought to pass by a regular and established means, decreed by the wisdom of God, at the beginning of the world; and consequently, whatever happens by a contrary effect, must of necessity be produced by the immediate hand of God, and constitutes *a miracle*. Such was the case when the Almighty made the sun and moon stand still; and when, at the prayer of Isaiah, he reversed its course, and made it retrograde. Such also were the works of our Saviour, when he raised the dead, and gave sight to men born blind. And such was the work of God, when the sea made a lane for men to pass through on dry ground; and when the fire had no power to scorch, nor to burn those who walked in the midst of † it. These miracles, it is true, had no immediate dependence upon the works of nature; and yet, as God from the beginning saw the necessity of them, and the occasion upon which they would be required, it is reasonable to suppose he set down in his eternal mind the contrivance of these miracles, and so ordained them to keep pace with the works of nature, and to come to pass at their appointed seasons, without disturbing or deranging that universal frame of the world, out of which all natural things proceed, and from whence all the host of heaven derive their faculty of influencing earthly substances. And that the heavenly bodies possess these influences, in an infinitely powerful degree, I believe will not be denied, since both scripture and reason, as we have now seen, substantially prove them. The ancient philosophers were unanimous in subscribing to this opinion, even without the testimony of the sacred writings; and many very learned authors, in later ages, have supported the same doctrine. Milton gives us a very striking proof of his belief of the starry influence, in the following passage of his *Paradise Lost*:

To the blank moon
Her office they prescrib'd; to th' other five,
Their planetary motions and *aspects*,
In sextile, square, and trine, and opposite
Of *noxious efficacy*, and when to join
In synod *unbenign*; and taught the *fix'd*

* Isaiah xl. 22, 23, &c. † See Josh. x. 12, 13.—2 Kings xx. 11.—John ix. 6, 7. and xi. 44, 53.—Exod. xvi. 21, 22.—Dan. iii. 27.

Their *influence malignant* when to show'r ;
Which of them rising with the sun, or falling,
Should prove *tempestuous*, &c. *

The ingenious Mr. Ferguson also proves, in a variety of instances, an efficiency and influence in the sun and moon, though he denies that any such faculty exists in the fixed stars. And yet he has shewn, by very satisfactory observations, that "the fixed stars are so many glorious suns, with systems and worlds surrounding them, similar to our own;" and that "the Almighty would not have placed them at such distances from each other, without proper objects were near enough to be *benefited* by their *influences*." Hence it follows, from his own hypothesis, that the fixed stars do each of them possess a natural † influence, homogeneous to the sun and moon. But to what distance the fixed stars, or any of the heavenly bodies, are capable of extending these influences, is beyond the power of the most enlightened mind to determine; since the celestial matter flows through a boundless and unlimited space, and operates upon every substance that falls within the line of its direction. And now, having made it apparent, by an union of concurrent testimonies, that the sun, moon, and stars have their respective influences, and that an Astrology in the heavens does by consequence exist, it will be proper to consider, how far the study of this noble science is compatible with our moral and religious obligations, and what degree of it is attainable by the human understanding.

That the study and practice of Astrology, is a moral pursuit, becoming sober and religious men, may be collected from the customs of the ancients in all enlightened countries; as well as from the best and wisest of God's chosen people. And that our all-wise and beneficent Creator, originally implanted in the frame of nature, a means whereby mankind may attain to the knowledge of such future contingencies as concern their welfare and happiness, is in no respect to be doubted, since we observe in the brute creation, that even the most inconsiderable creatures upon the earth, are more or less endowed with a gift of foreknowledge. Thus the industrious bee, and laborious ‡ ant, lay in their summer store, to supply the necessary wants of an inclement winter, which they *foreknow* is

* See Paradise Lost, b. x. l. 656. † See Ferguson's Astronomy, 6th edit. 8vo. Sect. 4, 5, 8, 9, 14, 15, &c.

‡ Of all the race of reptiles, the ant, the spider, and the bee, appear to be endowed with the greatest share of sagacity. The wisdom of the ant is conspicuous in forming themselves into a kind of republic, and therein observing, as it were, their own peculiar laws and policies; but the cunning of the spider seems to exceed that of most other insects; its various artifices to ensnare its prey, is no less remarkable than its contrivance of a cell or retreat behind its web, where it feasts upon its game in safety, and conceals the fragments of those carcases it has devoured, without exposing to public view the least remains of its barbarity, which

is yet to come. The badger, the hedge hog, and the mole, also provide themselves a magazine of plants and herbs, which they foreknow will enable them to lie concealed in their holes, during the hard frosts of winter, contented with their prison, which affords them safety. Their holes are also constructed with amazing art, and have generally two apertures, that in case one is beset by an enemy, they may escape by the other. The doublings of the hare, and the tricks of the fox, to escape the hounds, are also astonishing indications of foresight and sagacity. The feathered race are likewise endowed with a similar faculty, and often foretel an approaching storm a considerable time before it appears, by retiring in flocks to their holes and hiding places for shelter and protection. The birds of passage seem to inherit this gift in a most remarkable degree; for they assemble together in prodigious flocks, at an appointed hour, and take their leave of us before the approach of winter, which they foresee will destroy the flies and other insects, upon which their own life depends, as they feed upon nothing else. And it is no less extraordinary than true, that these birds return as early as the sun brings forth this class of insects into new life; and they have also the sagacity to find out and repossess their former nests and * habitations. The same provident *forecast*, for self-preservation and safety, is even extended to the innumerable inhabitants of the immense ocean, where we see the fishes, pressed by unceasing hunger, indiscriminately prey upon one another, the large upon the small, even of its own species; whence the smaller fish, in regular gradations, when in danger of being devoured, fly for an asylum to the shallow waters, where they know their enemy cannot, or dares not pursue them. And this pursuit of one species of fish after another, is by no means confined to a single region; for we find shoals of them pursuing one another, from the vicinity of the pole, even down to the equator; and thus the cod, from the banks of Newfoundland, pursues the whiting, which flies before it, even to the southern shores of Spain. It is astonishing also that herrings, which appear to generate towards the north of Scotland, regularly make their way, once a year, to the British Channel. Their voyage is conducted with the utmost regularity; and the time of their departure is fixed from the month of June to August. They always assemble together before they set out, and no stragglers are ever found

which might distinguish its place of abode, or create the least jealousy in any insect, that their enemy was near. Into what history can we look, to find people who are governed by laws equal to what we observe in the republic of bees? What experience can we desire beyond that we observe in the cunning spider, to teach us to guard against the artifices of those, who lay snares, to catch the thoughtless and unwary? Or what can exceed the indefatigable ant, in teaching us lessons of frugality and industry?—Well might the wise man say to the slothful and ignorant, *Go, thou sluggard, to the ant, consider her ways, and be wise.*

* This has been discovered by tying certain marks to their legs, or by cutting off a claw, &c. before they emigrate.—In the ensuing spring, if you preserve their nests, you will find the same birds will inhabit them, or if you destroy them they will rebuild in the same place, or near it.

from

from the general † body. It is impossible to assign any cause for this emigration, but it doubtlessly proceeds from the same instinctive impulse, with which all orders of animate nature are more or less endued. Seeing then that the supreme Being, in his paternal regard for the minutest part of his works, has endued the lowest class of animals with a gift of foreknowledge in what immediately concerns their safety and welfare; would it not be derogatory to the equal providence of God, to suppose he had not ordained, in an infinitely superior degree, a means of communicating foreknowledge to man, whom he hath graciously formed in his own express image and likeness, and appointed lord over his vast creation?—A creature whom he hath endowed with a rational soul, capable of paying him adoration and worship; and with an understanding qualified to decypher the golden characters he hath placed in the firmament of heaven, for *signs* of those hidden events of futurity, which are yet to come? If we give the scriptures an attentive perusal, we shall find a variety of passages to confirm this opinion, both in the old and new Testament. And we may gather additional evidence, that the Almighty intended we should study futurity, from the communications given to Adam in Paradise by the angel Gabriel; as well as from the commission Michael the Archangel received from God, to shew him, in a vision, the principal events of futurity, from his fall, to the birth, resurrection, and ascension of * Christ. And I think I am warranted to say, from the authority of our Saviour's own words, that there appears only *one* event, concerning the human race, which the Deity ever proposed to withhold from their knowledge, and that is, the time of the last and terrible day of Judgment. But even of this awful and secret event, we are promised some previous intimations, by signs in the sun, moon, ‡ and stars; which are the common signifiers of all inferior transactions of futurity. For this reason we are told to *watch*, *for no man knoweth the hour when these things shall come*; therefore, those who study the sydereal science, by their watchfulness of the heavenly bodies, and their capability of discovering such signs in the sun, moon, and stars, whenever the tremendous fiat shall be past, will be the first to know that the visitation of God is at hand; whilst those who condemn both the science and its professors, unprepared by any previous intimation, and folded in the arms of incautious repose, will find the fatal hour approach *like a thief in the*

† See Brookes's Nat. Hist. 2d. edit. 12mo. vol. i. p. 25. Introd. vol. ii. p. 168. vol. iii. p. 2, 4. vol. vi. p. 9, 20. * See Milton's Paradise Lost, Books v. vi. vii. viii. xi. and xii. Adam, for this purpose, is said to be taken up to the top of an high hill, by Michael, who addresses him in these lines:

Adam, ascend
This hill; let Eve, (for I have drench'd her eyes)
Here sleep below, while thou to *fore-sight* wak'st;
As once thou sleptst, while she to life was form'd.
1 Matt. xxiv. 29, 36.—Mark xiii. 24, 25, 32.—Luke xxi. 25.

night §; when petrified and motionless, in bitter anguish and despair, they will too late repent their negligence and incredulity.

Now if we consider astrology, what it truly is, a legal and virtuous study, we may easily believe the accounts transmitted to us by Josephus and other historians, concerning its antiquity and divine original. We have already seen that Adam, previous to his expulsion from Paradise, was instructed in a foreknowledge of futurity, by the express command of God, as a means of enlarging his mind, and alleviating his distress, upon being turned adrift into the wide world. Josephus, an historian of character and eminence, who quotes the most ancient authors of respectability for what he asserts, confirms the same thing, and further informs us, that Adam, before his death, instructed his son Seth in this science, who afterwards engraved the rudiments of it upon permanent pillars of stone, which endured through many generations, and were not entirely effaced till some time after the *deluge. We have it from the same authority, that the Art was taught by Enos and Noah, who preserved it to the days of Abraham, and he increased the knowledge of it by divine aids, teaching it to the Chaldeans and Egyptians. Joseph is also said to have patronized and

§ I would recommend a serious and attentive perusal of these scriptures, to every person who has doubts concerning the doctrine of Astrology. It is here pointed out, to the understanding of the most unlettered part of mankind, that the great and terrible day of the Lord, the day of judgment, will most assuredly come. Our Saviour's disciples enquire of him, When this day shall be? He replies, "Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only." They also ask, What shall be the signs hereof? They are told, "There shall be signs in the sun, in the moon, and in the stars; the sun shall be darkened, and the moon shall not give her light; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; with great earthquakes in divers places, and famines, and pestilences; fearful sights and great signs shall there also be in the heavens. Watch, therefore, for in an hour when ye think not, shall these things come; for as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered the ark; and they knew not, until the flood came and took them away; so also shall the coming of the Son of man be. Then shall he send forth his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven; then shall two be in a field, the one shall be taken, and the other left; two women shall be grinding at the mill, the one shall be taken, and the other left. Therefore be ye ready, lest coming, he find you sleeping; and what I say to you, I say unto all, WATCH." Now it is clear, from the above, that *signs* of great and direful events, are discoverable not only by the celestial bodies, but also by *fearful sights* in the heavens; by tremendous earthquakes; by total eclipses of the two great luminaries, which deprive them, for a time, of the power of giving light; and by other extraordinary phenomena, which should always be attended to with reverence and awe. These *signs* our Saviour informed his disciples should precede the destruction of Jerusalem; and astrologers, and other historians, have borne record of the exact completion of this prophecy; and it must be self-evident to every thinking mind, that the last day will come to pass, exactly in the way our Saviour has described it. Those, therefore, who *watch* the heavenly configurations, and learn to understand the *signs* our Saviour speaks of, will be timely informed of the approach of this direful day, and found prepared, by repentance and humility of heart, to be *gathered with God's elect*; while unbelieving and impenitent men, given up to sensual and careless habits, will be found *sleeping when the avenger cometh*. "In that day the stoutest heart will tremble, and the countenance of the proudest man will fall, before the face of an incensed Deity."—See St. Matt. xxiv.—Mark xiii. and Luke xxi. * See Jos. Ant. lib. i. cap. 4, 8, 12, &c.

taught it in Egypt, and is supposed by Origin, Diodorus Siculus, and other ancient historians, to have been the author of an astrological work, called, *The Aphorisms of Hermes the † Egyptian*. Moses afterwards taught and professed it, independent of the gift of prophecy, which always came by divine inspiration, and consequently was only exercised upon certain extraordinary occasions. From Moses, we are told, the Prophets and Seers had it; and that it was afterwards particularly taught among the tribe of Issachar, who are on that account stiled in the sacred writings, *Men who had understanding in the ‡ times*, and were expert at resolving all questions concerning futurity; and as this tribe were neither priests nor Levites, nor endued with the spirit of prophecy, it follows that their *understanding in the times*, and their ability in foretelling future events, arose entirely from an acquired knowledge of the signs and influences of the heavenly bodies. For the same reason the Persian astrologers were called Mages, or Wise men, who *were skilled in the times*; and the Chaldeans termed their young students in astrology, *Men skilled in wisdom and cunning § science, to learn the learning of the Chaldeans*. And after the Chaldean method of studying the science of astrology, Daniel, and Shadrach, and Meshach, and Abednego were instructed by their tutor Melzar, and became *ten times more learned in all matters of wisdom and understanding, than all the astrologers in the realm*, in consideration of which they were elected members of the public * schools at Babylon, which were founded for the study of this art; and Daniel was made, by the King's decree, Master over the Chaldean || astrologers.

In the days of Samuel, it appears to have been a common custom to go to the Seers, or men of *understanding in the times*, not only to be informed concerning future contingencies, but also to enquire after lost goods. To this effect we find Saul and his servant discoursing, when they were sent out to find the strayed asses of Kish, Saul's father; and not being able to find them, the servant proposes to go and enquire of the Seer, which way the asses were gone, and where they may be found. Saul agrees to this, but asks, *What have we to give him? we have no bread left, nor have we any sufficient present*. The servant replies, *I have a fourth part of a shekel of silver; I'll give him that*. Saul answers, *Well said, let us ** go*. This passage enables us to distinguish between the gift of prophecy, for the purposes of establishing God's true religion, and the art of answering horary questions, and predicting future events. The one was evidently effected by supernatural means, and promulgated to the people without

† Orig. tom. in Gen. Diod. Sic. lib. i. cap. 2. ‡ 1 Chron. xii. 32. § Esth. i. 13. Dan. i. 4.

* In some of these schools Abram is said to have been taught; and that Belus, the father of Nimrod, afterwards built the school-house where Daniel was instructed in this science. See Jos. Ant. lib. i. cap. 8. Diod. Sic. lib. i. cap. 8.

|| Dan. i. 4. 5, 11, 17, 18, 19, 20. ii. 13. v. 11. ** 1 Sam. ix. 6, 7, 8, 10.

expenſe ; whilſt the other, by being calculated for the benefit of reſpective individuals, was always accompanied with money or preſents. In the ſame way we find David, when in Keilah, where he heard that Saul was coming to beſiege him, was deſirous of knowing the truth, whether Saul was coming or not ; and if he was, *Whether the men of Keilah would be true to him, or would betray him.* And being informed they would betray him into the hands of the enemy, who were ſeeking his life, he fled into the wilderneſs of Ziph, and eſcaped the danger that was impending over † him. And in the New Teſtament alſo, we have frequent confirmations of the meteorological part of this ſcience, from our Saviour's own words, in his converſation with the Pharifees, who were all verſed in aſtrology. He addreſſes them to this effect : “ When it is
 “ evening, ye ſay, it will be fair weather, becauſe the ſky is red ; and
 “ in the morning it will be foul weather, becauſe the ſky is red and
 “ lowering. And when a cloud ariſeth out of the weſt, ſtraightway ye
 “ ſay, A ſhower cometh ; and it is ſo. And when ye ſee the ſouth-wind
 “ blow, ye ſay, There will be heat ; and ſo it comes to paſs. Ye hy-
 “ pocrites, ye can diſcern the face of the ¶ ſky, but the ſigns of the times
 “ ye cannot diſcern.” And now, if we impartially contemplate the origin and antiquity of this ſcience, and recollect that the beſt and wiſeſt men in every age of the world, were profeſſors of it, we muſt admit its practice to be highly conſiſtent with all our moral and religious duties.

That the human underſtanding is alſo capable of attaining to a very high degree of knowledge in the hidden works of futurity, and in the ſecret operations of nature, is likewiſe to be proved, beyond the power of contradiction. Indeed the paſſages already quoted from the holy ſcriptures, are a ſufficient confirmation of it to every diſpaſſionate reader ; but as there are ſome very extraordinary inſtances of this predictive faculty, recorded by different hiſtorians, I will juſt mention a few of them, by way of corroborating the evidence already brought in its ſupport. The Emperor Domitian required the Profeſſor Largius Proculus, to calculate his nativity, from the ſuppoſed time of his birth, which was done, and delivered into the Emperor's own hands. Afclatarius, a moſt famous aſtrologer of thoſe times, procuring a copy of this nativity, rectified it, and foretold the hour and manner of the Emperor's death ; which when Domitian heard, he commanded Afclatarius to be brought before him, when he affirmed his predictions would prove true. Domitian aſked him if he could foretel the manner of his own death ? Afclatarius replied, That he knew he ſhould ſhortly be torn in pieces by dogs ; but to confute the aſtrologer, the Emperor ordered him to be burnt alive. The cruel ſentence was accordingly put in execution ; the body was bound and

† 1 Sam. xxiii. 10, 11, 12, 13, 14. ¶ See Matt. xvi. 2, 3. Luke xii. 24, 55, 56.

laid upon the pile, and the fire kindled ; but at that instant, there arose a dreadful storm of wind and rain, which drove the spectators away, and extinguished the fire ; and Asclatarius was afterwards torn in pieces by dogs, as he had foretold. When Latinus informed the Emperor of this event, he was greatly mortified, and very melancholy ; and on the day his assassination had been predicted, he feigned himself indisposed, and locked himself up in his chamber. Stephanus, the captain of his guard, went to his door, pretending he had received some important dispatches, which he wanted to deliver to him ; but Domitian declining to admit him till a certain hour was past, Stephanus persuaded him it was then much later than the time specified. The Emperor, in consequence, concluding the danger to have passed by with the hour, or looking upon the prediction as a mere fable, seeing no conspiracy or danger about him, opened the door, upon which Stephanus stepped up to him with a drawn dagger, and stabbed him to the heart, in the very hour that had been predicted by the astrologer, on the eighteenth day of September, the month he had ordered to be called * Germanicus. The same writers add, that Apollonius Tyaneus was at that instant of time at Ephesus, standing in the presence of the Magistrates, and in a kind of ecstasy, cried out, O Stephanus, strike the tyrant ; and after a pause, added, 'Tis well, thou hast killed him. This art of rectifying nativities, was a discovery which brought the science to very high perfection, and has enabled its professors to be astonishingly exact in predictions of consequence. Thus Lucius Tarutius Firmianus, by the acts of Romulus's life, and the time of his death, found that he was born in the first year of the second Olympiad, the twenty-third day of the month, about sun-rising. And hence he discovered that the building of Rome was begun when the moon was in Libra, the sun with Mercury, and Venus in Taurus, Jupiter in Pisces, and Saturn with Mars in † Scorpio. The Archbishop of Pisa consulted several different professors of astrology concerning his destiny, and they all calculated his nativity at different times, and without any communication with one another ; but they all foretold him he would be hanged. It seemed highly incredible at the time, because he was in so much honour and power ; but the event justified the predictions ; for in the sedition of Pope Sextius IV. in the sudden rage and uproar of the people, he was seized and ‡ hanged. Petrus Leontius, a celebrated physician and astrologer of Spoletanum, cast his own nativity, and foretold that his death would be occasioned by water, and many years afterwards he was found drowned in a pond, into which he had fallen the preceding night, by mistaking his § way. Josephus tells us he cast the nativities of Vespasian, and his son Titus, and predicted that they would both be Emperors ; and so it turned out. R. Cervinus

* Vid. Sucton. in Domitian. † Vid. Peucer de Divinat. sect. de Astrolog. ‡ Vid. Annal. Florentin. § Jovius, Elog. 35.

calculated the nativity of his son Marcellus, and foretold that he should come to great preferment and dignity in the church; and his mother afterwards entreating him to marry one Cassandra Benna, he very resolutely declined it, saying, He would not with the bands of matrimony, bind himself from that better fortune which the stars had promised him, if he continued to live single and unmarried. And he was afterwards really made Pope *. Picus Mirandula was a severe writer against astrology, insomuch that he was termed, Flagellum Astrologorum; and to stop the malignity of his pen, Lucius Bellantius, and two other astrologers of eminence, procured the time of his birth, and calculated his nativity, which they afterwards sent him, with this prediction inclosed, "That he would die in the thirty-third year of his age." This exasperated him so much, that he began to write a new tract, with inconceivable asperity, against the poor astrologers, attempting to prove their calculations a mere bubble, and themselves a set of impostors. But when the fatal appointed hour arrived, he saw the folly of his own conceits; recanted his opinion, and sealed by his death, a standing memorial of the inerrability and truth of this science. Many other extraordinary circumstances of the kind might be related from different authors, were it not already sufficiently obvious that the intellectual faculties of man, when cultivated by study, and improved by observation and experience, are capable of attaining a very extensive degree of knowledge and skill in this art. We will therefore dismiss this argument, and endeavour to explain what the subjects are, that the science of astrology naturally comprehends.

Astrology is compounded of *αστρον*, *star*, and *λογος*, *discourse*, and literally implies, *The doctrine of the stars*; teaching how to judge of their effects, and secret influences, and to foretel future events, by the order of their different aspects, qualities, and positions; and also how to discover their energy and force upon earthly substances, in the wonderful and abstruse operations of nature. It comprehends the most excellent part of that noble science called Physiology, or natural Philosophy, which is the doctrine of natural bodies, in the construction of the works of nature. The body natural may be conceived either generally, as one perfect and entire body; or specially, as it may be divided into two, or subdivided into many thousand component parts. This grand and perfect body of nature is called the World, or the whole world, which is generally considered as making but one entire body; but this general body admits of many special divisions and subdivisions; and is first divided into two

* Vid. Thuan. l. 15. It is remarkable that this prediction was printed at Venice, and published by Curtius Trojanus, in a book of nativities written by Gauricus, upwards of three years before Marcellus Cervinus was proclaimed Pope. And this is that Pope, who when the Lecturer, as the custom was, read a certain portion of the writings of the Fathers at dinner time, said, "He could not conceive how those who held so high a place, could provide for their own salvation."

branches, making one body natural called Celestial, and another called Terrestrial; and hence arise two distinct sciences, the one termed Ura-nology, and the other Geology.

Geology is a science treating of the natural body called the earth, and speaks either generally of the whole earth, or specially of the parts, or some particular part thereof; and is either speculative, or practical. Speculative Geology consists in the simple investigation of the earth, either in whole, or in part, and of the principles and affections thereof; and to this purpose it treats either of the common being of any earthly thing, merely as it is a being abstract from all matter, whether intelligible, or sensible; and as it operates thus, it is termed Metaphysical, or Preter-natural Philosophy. But if it discourses of a movable being in matter, and that as it is perfectly material, it is then called Natural Philosophy. Or if it speaks of things conversant in matter intelligible, but not sensible, as they are the abstracts of matter, it is named Mathematical, or Abstract Philosophy. Of this sort of science the subject is Quantity, and is either continued, or discrete. If of continued quantity, it is called Geometry, or its subordinate, Perspective; but if the quantity be discrete, it is then termed Arithmetic, or its subordinate, Music. Natural Philosophy properly so called, treats of terrestrial bodies, either simple or mixed. The simple bodies consist of the four elements, called Fire, Air, Earth, and Water, which occupy all places from the utmost and inferior bodies of the heavenly matter, unto the inmost centre of the earth; so that vacuum no where exists under the cope of heaven. The mixed bodies are compounded of these four elements, and are divided into animate, and inanimate bodies. And all animate bodies are endued either with a vegetive, sensitive, or rational faculty. Now while we study the doctrine of this earthly body natural, the sciences of Geography, History, and Chronology, naturally flow from it; the first of which describes the situation and boundaries of the different parts of the earth; the second relates the story of whatever has been seen or transacted upon it; and the third computes and adjusts all the different æras and portions of time, from the creation of the world, to the present hour. And subordinate to these are Topography, or a description of particular places, and Chronologies of certain distinct periods of time. Practical Geology, is that part of natural philosophy which consists in Speculation, for the profit and advantage of mankind; and leaves a track or fruit of its operation remaining, when the act itself is past and gone. And this is a sort of study classed under the denomination of Art, rather than of Science. The subject of it must be either Man himself, or some subordinate substance. If Man be the subject of investigation, then the object will be to teach him precepts of morality; and this we call
Ethical

Ethical Philosophy; or else to instruct him in the Art of Reasoning, called Logical Philosophy; or in the Art of Speaking, which we term Grammatical, or Rhetorical Philosophy. But if the Speculation be upon any subordinate substance, then the Earth itself, or the productions of it, become the subject of investigation. If it be the Earth, then the business we contemplate, is to improve and cultivate the soil, for the increase of useful vegetation, which is called Agriculture; but if it be the productions of the earth, then the study must be so to prepare and manufacture them, as to render them the essentials of Health, Wealth, Food, or Cloathing; or whatever else is conducive to the comforts or necessities of mankind. And these are severally distinguished by as many significant Terms, as there are occupations or employments, by the invention and use of which all these things are produced.

Uranology is a Science which treats of the natural body of Heaven, after the same manner as Geology describes that of the Earth; and speaks either generally, of the whole Heaven; or specially, of some particular or distinct part of it. And as Uranology is a part of Physiology, so has it the same principles, whether internal, as Matter and Form; or external, as the causes Efficient and Final; and these are Principles of their own nature, as Chance and Fortune are Principles by accident. It hath also affections internal, as Motion and Rest, and Finiteness and Infinity; and the same external, as Time and Place. Uranology is also either speculative, or practical. Speculative Uranology consists in the simple knowledge of the Heavens, either in whole or in part, and of their various Principles and Affections; and to this purpose it speaks of these things either Mathematically, or Naturally. Mathematically, it treats of Astronomy, or Uranometry, which is a science that points out the magnitude, measure, and motion of the heavens, and of the stars therein; and Naturally, it defines the qualities, motions, aspects, and operations of the heavenly Bodies, and all their apparent and insensible influences. Practical Uranology is that sublime Art, which being once perfectly known, and rightly understood, enables a man, by his skill in the affections of the Heavens and heavenly Bodies, to unbosom the remotest transactions of futurity, and to trace the mysterious and most obscure operations of Nature to their source; whence he defines the innate principles and virtues of all animal, vegetable, and mineral substances, and points out their respective uses, for the lasting profit and advantage of mankind.

Having thus shewn what the word Astrology imports, and arranged its component parts by the rules of Science, it will be seen that its collateral branches are so extensive and multitudinous, that most men, of any learning

learning or ingenuity at all, are some way or other conversant in Astrology, without appearing to know it. But the perverseness of human nature is in this instance most strikingly visible, since it leads mankind to a choice of inferior speculations, whilst they utterly neglect an investigation of those curious, indiscernible, insensible, and impalpable tracks of nature, which open to a field of unbounded information, calculated to reform the mind, and enlarge the understanding; and to extirpate the seeds of atheism, by leading to the most sublime and heavenly contemplations of a Supreme Being. The common objections against engaging in this elevated study, are equally absurd and ridiculous; but they proceed only from those men who wilfully neglect, or obstinately persist in a disbelief of Nature's secret and imperceptible works; and yet her operations are so manifest, and so often confirmed by fatal experience, that it is astonishing mankind are not more frequently awakened by them. Thus we see a man instantaneously taken off, by a violent and feverish distemper, and yet no one can possibly conceive how or from what cause it proceeds; nor can the most able physician, by any depth of medical skill, point out its genuine cause, so as to shew that another man under the same symptoms, shall be seized with just such another disorder. But look into the sick man's nativity, by the rules of astrology, and there you will most apparently see the root and cause of his affliction. And hence we demonstrably prove, that it was not so much the effect of catching cold, or of any accident, which brought on the malady, but the evil influence of some malignant aspect, that unperceived and unsuspected gave the fatal blow, while a cold, or some trifling accident, were but mere instruments; for another man shall have a worse cold, and scarcely find himself the least feverish, or exposed to danger.

Thus we find astrology comprehends every operation that proceeds out of the master-wheel or frame of Nature, and furnishes us with a knowledge of the occult virtues of all earthly substances, and of the nature and end of every particle of God's Creation; and to minds that can relish enjoyments superior to those of sense, nothing can furnish more noble and exalted pleasures, than a contemplation and study of these immense works; while nothing surely can give greater proofs of an abject and contracted mind, than to be daily conversant with, and yet stupidly insensible of the amazing miracles of nature. The sun, moon, and stars, were not made by a wise and beneficent Creator, that the wonders of them should open themselves to eyes that see not, or display their influences unregarded, to the incurious inhabitants of the earth. It was indeed principally for the pleasure of Him by whom all things exist, that *they are and were created; who rejoiceth in his works*—in surveying that structure which omnipotence alone could raise; but they are likewise de-
signed

signed to communicate wisdom and happiness, and intellectual and moral improvement to mankind. And to him who is not barely satisfied with an external admiration of things, they will suggest such reflections as will make him both wiser and better; for at the same time that they feast his imagination, they will enlarge his understanding, and meliorate his heart. Whatever part of the works of nature we cast our eyes upon, we shall find imprinted therein ample lessons of instruction and improvement. Would we contemplate the inexpressible greatness and majesty of God, let us but look up and survey the heavens, which are spread over us like a curtain; *they declare the glory of God, and shew forth his handy work*—they visibly shew it forth to the rude and illiterate; but the mind which is fraught with this comprehensive study, may for ever expand itself in the immensity of the prospect. Even the irrational and inanimate part of the creation, are held forth by the wisdom of God, to direct the Beings of Reason in the way that they should go; and our Saviour in his parables descends to the lifeless emblems of seed sown, of the fig-tree, and of a single grain of mustard seed, to enlighten the understanding of mankind. Is it not then the duty of every rational creature to improve by this divine example, and by a study of that excellent part of astrology called natural philosophy, to increase our imperfect Knowledge in the subjects of creation? Such knowledge as this lies open even to the wayfaring man; it grows in every field, and meets us in all our paths; and as it is most important to be well understood by the reader, before any material progress can be made in the astrology of the heavens, I shall conclude these observations with a short introduction to the study of Nature.

A Summary VIEW of the WORKS of CREATION, in the
CONSTRUCTION of NATURE.

NATURE is that which God has ordained Empress over all the Works of his Creation, and over every part of the Celestial and Terrestrial World. This world comprehends both the Heaven and the Earth, and is compounded of three separate and distinct parts, which are also called Worlds, namely, an Elementary world, which is the lowest in dignity; a Celestial world, which is next above the elementary; and an Etherial world, which is the highest of all; and these three lesser worlds, make the one entire Great World. In the order of Nature, the all-wise and supreme Being has ordained that every inferior should be governed by its superior; and by this eternal decree, the Intellectual world actuates and governs the Celestial, which consists of the sun, moon, and stars, and all the host of heaven; and the Celestial world actuates and governs the Elementary world, and all elementary bodies, whether animal, mineral, or vegetable.

The Elementary world is composed of the four elements, Fire, Air, Earth, and Water, of which all things peculiar to the elementary world, are generated; but these elements, in the state we commonly find them, are not pure, but intermixed with each other; and they often change one into the other by nature, as fire turns into smoke, and smoke into air, and air into water, &c. Each of these elements have likewise two specific qualities, viz. fire is hot and dry, water is cold and moist, air is hot and moist, and the earth is cold and dry; so that fire is inimical to water, and air to the earth. These elements also possess three essential properties inherent in themselves, viz. air has motion, thinness, and darkness; fire has motion, brightness, and thinness; water has motion, darkness, and thickness, and earth has darkness, thickness, and quietness; so that fire is twice more thin than air, thrice more moveable, and four times more bright; air is twice more bright, three times more thin, and four times more moveable than water; water is twice more bright, thrice more thin, and four times more moveable than earth; as therefore fire is to air, so is air to water, and water to earth; and *vice versa*, as earth is to water, so is water to air, and air to fire. Three of these elements have motion, and are active; but the earth is fixed and passive, and only supplies matter for the other elements to act upon; for as nothing can be produced unless matter be subministered, so of necessity one element must subminister that matter for the operation of the others. And no influence could be dispensed by the heavens, unless there were elementary
bodies

bodies to receive their influence ; therefore every active principle must of necessity be in motion, and every passive principle must be at rest. And accordingly, as the active elements find the earth that they act upon to be pure, or impure, so will the work be that is produced. The earth can bring forth nothing of itself, but is the womb or matrix into which the other elements distil or project their seminal virtues ; and in proportion as it is impregnated by their force and energy, it brings forth, according to the due course of nature. The Earth also receives the celestial rays and influences of all the heavenly bodies, as ordained by God, to be the object, subject, and receptacle of them ; whereby it not only brings forth what is intended to be produced, but also multiplies what it receives, and separates the good from the bad, and the pure from the impure. It likewise contains the seeds or seminal virtues of all elementary bodies, and hath a triplicity in itself, viz. mineral, animal, and vegetive. It is the common fountain or mother from whence all things spring, whose fruitfulness is produced by the three-fold operation of fire, air, and water. And as these elementary bodies possess most extraordinary qualities, it will be proper to consider each of them distinctly, and to explain their several properties more at large.

Fire, the first active element, is an elastic body, composed of infinitely small particles, scarcely, if at all, adhering to each other, and a body in motion. It is in effect, the universal instrument of all the motion and action in the universe ; without fire, all bodies would become immovable, as in a severe winter we actually see our fluids become solid for want of it. Without fire a man would harden into a statue, and the very air would cohere into a firm rigid mass. Fire then is the sole cause of all mutation or change ; for all mutation is by motion, and all motion by fire. Upon the absence of only a certain degree of fire, all oils, fats, waters, wines, ales, spirits of wine, vegetables, and animals, become hard, rigid, and inert ; and the less the degree of fire, the sooner is this induration made. Hence, if there were the greatest degree of cold, and all fire was absolutely taken away, all nature would grow into one concrete body, solid as gold, and hard as diamond ; but upon the re-application of fire, it would recover its former mobility. So that upon this one element of fire, depends all fluidity of humours and juices ; also all vegetation, putrefaction, fermentation, animal heat, and a thousand other things. Fire is in itself but one, though it centers in divers places. It centres in the heavens, and is boundless, where it guards and preserves nature, and enlivens all the creation, giving life, light, and motion to all creatures, and stirs them up to fecundity and fruitfulness. It centres also in the earth, where it generates metals, minerals, and stones ; and by joining itself with the beams of the celestial sun and moon, produces

duces vegetation upon the surface of the earth. It occasions that heat we sometimes observe in springs and fountains; and imparts a principle of its own into whatever it produces, so that whatsoever retains life, retains it by virtue of its own inclosed heat; and whenever this is exhausted or extinguished, it perishes and dies. And as water purgeth, cleanseth, and dissolveth all things that are not fixed, so fire purgeth and perfecteth all things that are fixed; and as water conjoins all things that are dissolved, so fire separates all things that are conjoined; it causes all seeds to grow and ripen; and when they are ripe, it expels them by the sperm into divers places of the earth; and as the situation and temperature of these places are, whether hot or cold, moist or dry, pure or impure, so will the diversity of things be both in the bowels, and upon the surface of the earth. But amongst all the wonderful properties of fire, there are none more extraordinary than this, That though it is the principal cause of almost all the sensible effects that continually fall under our observation, yet it is in itself of so infinitely a subtle nature, that it baffles or defeats our most sagacious enquiries, nor ever comes within the cognizance of our senses.

Fire may be divided into three kinds or species, viz. celestial, subterraneous, and culinary. Celestial fire is that which is peculiar to the celestial regions, where it exists in the greatest purity and perfection, unmixed with smoke, or any of that gross, feculent, or terrestrial matter, found in culinary and subterranean fire; but allowing for this difference, the effects of the celestial fire appear to be the same as those of the culinary. Subterraneous fire is that which manifests itself in fiery eruptions of the earth, volcanoes, or burning mountains, and is always found in the more central parts of the earth, and often in mines and coal-pits. Culinary fire is that which we employ in all chemical operations, and in the common occasions of life. To ascertain the force and power of fire, the learned Boerhaave made innumerable curious experiments, which enabled him to divide it into six degrees. The first degree is that by which nature performs the office of vegetation in plants, and by which chemistry imitates and does the like. This commences from the highest degree of cold, which in Fahrenheit's thermometer is denoted by one, and ends at eighty degrees; since in this whole interval vegetables of one kind or other give indication of life and growth; so that if all plants be examined by the degrees of heat contained within these limits, we shall find all of them come to maturity in one or other of these intermediate degrees. This heat is suited to extracting the native spirits of odoriferous vegetables with oils, as that of roses, jessamin, and the like. Thus the fragrant scent of roses may be communicated to oil, by putting the inodorous and insipid oil of olives in a tall clean chemical glass, and digesting it in a heat of fifty-six degrees, with

with the most fragrant roses, gathered just as they are opening in a morning; the application of a similar degree of heat would also impregnate alcohol with the purest spirit of saffron. The second degree of fire may be accounted that of the human body, in a healthy state. This degree is always greater than that of the ambient air, and may be supposed to commence at the 40th degree of the thermometer, and end about the 94th. Within this compass animals may live and subsist, that is, if their juices be of any degree of heat within these bounds. The eggs of insects subsist unhurt during hard winters, and hatch in the succeeding spring. Fishes both of the sea and of rivers, live in water which is only thirty-four degrees warm; and fishes that have lungs, and all respiring animals in a state of health, communicate to their humours a warmth of ninety-two degrees; and therefore the utmost limits of this degree are fixed at thirty-three and ninety-four. Within the compass of this heat are included the vital actions of animals, the fermentation of vegetables, and the putrefaction both of vegetables and animals; and likewise the generation, breeding, hatching, birth, and nutrition of animals. This degree is also employed by chemists to prepare elixirs, volatile alkaline salts, and tinctures. The third degree of fire is that which extends from ninety-four degrees of the thermometer to 212, at which last, water usually boils. This degree is required in the distillation of simple and compound waters, the essential oils of vegetables; and will coagulate or consolidate the serum, blood, and other animal juices, and consequently destroy life. The fourth degree of heat may be reckoned from the degree 212 to 600; within which limits all oils, saline lixivium, mercury, and oil of vitriol are distilled; lead and tin will also melt and mix together. The oils, salts, and saponaceous juices of animals and vegetables are rendered volatile and acrid, and become more or less alcalescent; their solid parts are calcined, and lose their distinguishing qualities and proper virtues; and with this degree of fire, fossil sulphur and sal armoniac are sublimed. The fifth degree is that wherein the other metals melt, and which commences from six hundred degrees of the thermometer, and ends where iron is held in a state of fusion. In this degree most bodies are destroyed; but glass, gold, silver, copper, and iron, remain long unchanged; all other fixed bodies grow red hot in this degree, and all the unvitriifiable stones are calcined. The sixth and highest degree of fire hitherto known, is that of the burning lens, or speculum, by M. Vilette, Tschirnhausen, Buffon, and others. The focus of these lenses will even volatilize what is called the metalline or mercurial part of gold, and vitrify the more terrestrial. The utmost degree of fire is the vitrification of fixed bodies, which the ancient magi, or the astrologers of the east discovered; and they predicted the final end of the world by fire, and its mutation into transparent glass*.

* See Boerhaave's Chemistry, vol. i. part 2. Muschenbroek's Introd. ad Phil. Nat. tom. ii. cap. xviii. Priestley's Exp. and Obs. vol. i. p. 282, &c. Franklin's Letters and Papers on Philosophical Subjects, p. 412. &c. Chambers's Cyclop. new edition, vol. ii. Art. Fire.

Air is the next active element that engages our attention, and it is divided into *proper* or *elementary*, and *common* or *heterogeneous*. Elementary air, properly so called, is a subtile, homogeneous, elastic matter; the basis or fundamental ingredient of common air, and that which gives it the denomination. It likewise enters into the composition of most or perhaps all bodies, and exists in them under a solid form, deprived of its elasticity, and most of its distinguishing properties, and serving as the cement, and universal bond of nature; but capable, by certain processes, of being disengaged from them, recovering its elasticity, and resembling the air of our atmosphere. The peculiar nature of this aerial matter we know but little of; what authors have advanced concerning it being chiefly conjectural. We have no way of altogether separating it from the other matter, with which, in its purest state, it is more or less combined, and consequently no way of ascertaining, with satisfactory evidence, its peculiar properties, abstractedly from those of other bodies. Philosophers, both ancient and modern maintain, with great plausibility, that it is the same with the pure ether, or that fine, fluid, active matter, diffused through the whole expanse of the celestial regions, and of the interior heavens; and is supposed to be a body *sui generis*, ingenerable, incorruptible, immutable, present in all places, and in all bodies.

Common, or heterogeneous air, is a coalition of corpuscles of various kinds, which together constitute one common mass, wherein we live and move, and which we are continually receiving and expelling by respiration. The whole assemblage of this makes what we call the *atmosphere*; and where this air or atmosphere ends, there the pure ether is supposed to commence, which is distinguished from air, by its not making any sensible refraction of the rays of light, as air does. This common air, says the ingenious Mr. Boyle, is the most heterogeneous body in the universe; and Boerhaave shews it to be an universal chaos, or *colluvies*, of all kinds of created bodies. Beside the matter of light or fire, which continually flows into it from the heavenly bodies, and probably the magnetic effluvia of the earth, whatever fire can volatilize, is found in the air. Hence the whole fossil kingdom must be found in it; for all of that tribe, as salts, sulphurs, stones, and metals, are convertible into fume, and thus capable of being rendered part of the air. Gold itself, the most fixed of all natural bodies, is found to adhere close to the sulphur in mines; and thus to be raised along with it. Sulphurs also make a considerable ingredient of the air, on account of the many volcanoes, grottos, caverns, and other spiracles, chiefly affording that mineral, dispersed through the globe. All parts of the animal kingdom must also be in the air; for, beside the copious effluvia continually emitted from their bodies, by the vital heat, in the ordinary process of perspiration, by means of which an animal, in the
course

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course of its duration, impregnates the air with many times the quantity of its own body; we find that any animal when dead, being exposed to the air, is in a certain time wholly incorporated with it*. As to vegetables, none of that class can be wanting in the contribution of their effluvia to the common air, since we know that all vegetables, by putrefaction, become volatile. The associations, separations, attritions, dissolutions, and other operations of one sort of matter upon another, may likewise be considered as sources of numerous other neutral, or anonymous bodies, unknown to the most inquisitive naturalist. Thus air is one of the most con-

* This fact is proved in a very striking manner, by an extraordinary effect produced by those dead bodies, after they became filled with air, which were unfortunately drowned in the Royal George, at Spithead, on the 29th of August, 1782. This ship was heeled on her side for the purpose of some repair, when the water rushed into her lower port-holes, and sunk her almost instantaneously. She went down in fourteen fathom water, and fell upon her side, as was evident from her top-masts, which remained above the water, in an inclined direction. A considerable time after this fatal accident, she suddenly righted, and her masts became nearly perpendicular. No one could account for this extraordinary transaction, which was effected without any apparent cause; and it remained for some time a circumstance equally astonishing and inexplicable. At length some very able anonymous writer published the following ingenious and correct solution of it.

“ By the muster-roll of this unfortunate ship, it appears that 495 souls perished between her decks; and as the bodies had no way to escape, they of course remained in that situation. Now all bodies in a state of putrefaction ferment, and this fermentation generates large quantities of air, so that a putrifying carcase, inflated by the generation of air, expands itself to a size far exceeding its original bulk, and becomes lighter than water in a very high degree; and will consequently be pressed upwards towards the surface, with a power equal to the weight of a quantity of water, adequate in bulk to the inflated carcase; and would rise immediately to the surface in a perpendicular line, if not obstructed in its passage. Now it is obvious that the 495 carcases, which lay between the decks until fermentation and putrefaction commenced, would rise as soon as the generated air rendered them specifically lighter than sea water: and as fermentation increased their bulk, they would by their expansion, remove a quantity of water from between the decks, on the lowest side of the ship (to which by their gravity they would naturally incline when their breath first left them) equal to their increased bulk; and being then acted upon by the upward pressure of the water, would exert against the under-part of the decks, immediately over them, a power likewise equal to such weight of water as equals their increased bulk. The heaviest side of the ship, being thus first lightened by the displacing so large a quantity of water, and exchanging it for air; and then acted upon by the pressure of the water upwards against the under side of the inflated carcases, lifting hard against the decks on or beneath the center of the ship; and farther by the pressure of the water upwards, against the underside of the hulls, masts, &c. together with the counterpoise of a large weight of water between decks, on the highest side, would cause her to be nearly in equilibrio; and consequently, the first strong tide (as was the case) would swing her on her keel, and right her.

“ To shew that 495 bloated carcases might have power sufficient to produce so strange a phenomenon, let us suppose each carcase at that time equal to a twenty gallon cask, and it could be no less, for when in a state of putrefaction, not only the abdomen and thorax, but even the smallest vessel in the human frame, becomes inflated by the vapour generated in fermentation; so that the limbs swell to the extremities, and become buoyant, which makes the estimate of twenty gallons per carcase less perhaps than the truth.

20	“ decks, being multiplied by 20, the number of gallons increased in
252)9900(39	“ each carcase, which divided by 252, the number of gallons
2340	“ contained in a ton liquid measure, quotes 39 tons 72 gallons,
• • 72	“ which multiplied by 3, to answer the treble power, make
39 72	“ near 118 tons; a difference of weight between the two
3	“ sides fully sufficient, with the assistance of a spring tide, to
117 Tons, 3 hhds. 27 gal.	“ lift the ship to a balance, which the tide, though ever so
	“ strong, could not have effected without it.”

siderable

siderable and universal agents in all nature, being concerned in the preservation of life, and the production of most of the phenomena relating to this world. Its properties and effects, including a great part of the researches and discoveries of the modern philosophers, have in a considerable degree been reduced to precise laws and demonstrations; in which form they make a very extensive and important branch of the mixed mathematics, called Pneumatics; for a more perfect knowledge of which, I beg leave to recommend the curious reader to Dr. Priestley's invaluable Experiments and Observations on different kinds of air. But I shall just observe further, that to the pressure of air, we are to attribute the coherence of the parts of bodies. Breathing too, on which depends animal life, is owing to the pressure and spring of the air; and to the same cause may be attributed the production of fire and flame, as appears from the sudden extinction of fire when deprived of air. It is likewise necessary for the existence and propagation of sounds, for the germination and growth of plants, for conveying all the variety of smells, and for receiving and transmitting the rays and influences of the celestial world, to the terrestrial. Air acts upon all bodies by its common properties of weight and elasticity, and by the peculiar virtues of the ingredients whereof it is composed. These properties of weight and elasticity in the air, when engendered in large quantities in the bowels of the earth, and heated by the subterranean fire, occasions earthquakes, and other vehement commotions of nature. And by some late experiments of M. de la Hire, it is found that a certain quantity of condensed air, if heated to a degree equal to that of boiling water, will produce an explosion sufficient to tear asunder the solid globe. By means of a corroding acid, air dissolves iron and copper, unless well defended by oil; even gold in the chemist's laboratory, when the air is impregnated with the effluvia of aqua regia, contracts a rust like other bodies. It fixes volatile bodies, and volatilizes those which are fixed. From the different effluvia diffused through the air, proceed a variety of effects. Near mines of copper, it will discolour silver and brass; and in London, where the air abounds with acid and corrosive particles, metalline utensils rust much sooner than in the country. Stones also undergo the changes incident to metals. Thus Purbeck stone, of which Salisbury cathedral is built, is observed to become gradually softer, and to moulder away in the air; and Mr. Boyle gives the same account of Blackington stone. It is very difficult to obtain oil of sulphur in a clear dry air, as its parts are then more ready to evaporate; but in a moist cloudy air, it may be obtained in abundance. All salts melt most readily in cloudy weather; and separations proceed best in the same state of the air. If pure wine be carried into a place where the air is full of the fumes of wine then fermenting, it will begin to ferment a-fresh. The wholesomeness and unwholesomeness of air, is certainly

owing

owing to the different effluvia with which it abounds. The best air is to be found in open champaign countries, where the soil is dry, and spontaneously produces wild thyme, wild marjoram, and the like sweet-scented plants. The morning air is more refreshing than that of the evening, and air agitated with breezes, than that which is serene and still. As good air contributes greatly to health, so that which is bad or infectious, is no less prejudicial to it, as is evident in contagious diseases, plagues, murrains, and other mortalities, which are spread by an infected air. But this infected air may be corrected, and the body preserved from its fatal effects, by the effluvia of aromatic and strong-scented herbs and flowers. From observations on bleeding in rheumatisms, and after taking cold, it is evident the air can enter with all its qualities, and vitiate the whole texture of the blood, and other juices. From palsies, vertiges, and other nervous affections, caused by damps, mines, &c. it is evident that air thus qualified, can relax and obstruct the whole nervous system. And from the cholics, fluxes, coughs, and consumptions produced by damp, moist, and nitrous air, it is evident it can corrupt and spoil the noble organs of the whole human structure. Thus air is an instrument which nature is universally applying in all her works §, consequently a knowledge of its properties seems highly necessary not only to the chemist and physician, but to the philosopher and divine.

Water, the third active element, is the menstruum of the world, and is of two kinds; first, Pure Water, which is a limpid, and colourless liquor, without smell or taste, simple and volatile, and is peculiar to the celestial regions. Secondly, Gross Water, which is a pellucid fluid, convertible into ice by cold, naturally pervading the strata of the earth, and flowing on its surface, and with the body of the earth, constitutes the terraqueous globe. The figure of the component parts of water appears to be smooth and spherical, like those of quicksilver; whence it becomes extremely moveable and penetrating. Thus it readily enters the pores of wood, leather, skins, chords, and musical strings, and is capable of moving and agitating particles of matter less active than itself; and so proves the more immediate physical agent of fermentation, putrefaction, solution, and the like; and thus it also conveys earthy and saline matter through filters of paper, stone, &c. and even raises some proportion of them in distillations. Its particles appear to be extremely minute, and so have a large share of surface. Hence water is admirably fitted for a

§ For more on this important subject see Hales's *Veget. Stat.* ch. vi. Sir Isaac Newton's *Optics*, Qu. 31. p. 371, 372. Buffon's *Hist. Nat. Supp.* vol. i. M. de la Hire, *Mem. de l'Acad.* An. 1703. *Phil. Trans.* vol. lvi. p. 152, &c. Bacon, *Nov. Organ.* lib. ii. app. 13. Lavoisier's *Physical and Chemical Essays*, vol. i. Black's *Ess. and Obs. Phyt. and Lib.* vol. iii. *Chamb. Cyclop.* new Edit. Art. Air; and the ingenious Dr. Priestley's *Exp. and Obs.* vol. i. p. 71. vol. iii. p. 75.

solvent, or for readily entering the pores of salts, and coming into full contact with all their particles; and thus it will pass where air cannot, on account of its moisture, or lubricating power, whereby it fastens mucilaginous matters, and will therefore soak through the close pores of a bladder. It penetrates the atmosphere very copiously, by means of the continual distillations of the ocean and rivers, raised up by the heat of the central sun, and draws along with it a warm unctuous vapour, which causes a natural generation of whatever the earth, as a matrix, is impregnated with. Water always contains an earthy substance, and is found in the hardest bodies, and in the driest air. It is the proper menstruum of salts, and by the readiness with which it imbibes the different kinds of air, is easily rendered, by a lately discovered chemical process, to possess the same qualities and virtues of the most esteemed mineral waters hitherto discovered. Water is also of infinite use in all the works both of nature and art, as without it there could be no generation, nutrition, or accretion performed in any of the animal, vegetable, mineral, marine, or atmospherical regions. The blood could not flow in the veins, the sap in the vessels of vegetables, nor the particles of minerals concrete and grow together, without water. It is this that makes the largest part of our blood, our drink, and other aliments. There could be no corruption, fermentation, or dissolution carried on without it; no brewing, no distilling, no wines, no vinegar, no spirits, made without it. We also meet with water under an infinite variety of forms, and in an infinite variety of bodies, as that of air, vapour, clouds, snow, hail, ice, sap, wines, blood, flesh, bone, horn, stone, and other bodies, through all which it seems to pass unaltered, as an agent or instrument that suffers no alteration by re-action, but remains capable of resuming the form of water again upon any occasion. In its own common state, water appears to be a combination of all the elements together, as containing a quantity of fire, which keeps it fluid; a quantity of air, and a quantity of earth; whence it is not at all surprising, that water alone, as it appears to the senses, should suffice for vegetation in some cases, where little earth is wanted, or for supporting animal and mineral life, where no great degree of nutriment is required; and hence it proves a glue or cement to some bodies, and a solvent to others; thus it consolidates brick, plaster of Paris, stone, bone, and the like; but dissolves salts, and subtile earth approaching to salts, and becomes the instrumental cause of their action. Water also conveys nourishment, or a more fixed and solid matter to the parts of vegetables, where having deposited it, the finer fluid perspires into the atmosphere, which gives us the physical cause of the dampness and unwholesomeness of woody countries, as they remarkably find in America. For all large vegetables act after the manner of forcing-pumps, continually drawing in large quantities of water at their roots, and discharging it

it at their leaves; which intimates a method of collecting water in dry countries, and likewise of making salt water fresh. It is also observable, that water in passing through plants, after having deposited its more terrestrial part, does not always go off pure, but impregnated with the finer effluvia, or more subtile particles of the vegetable; thus making an atmosphere around every plant according to its nature, odoriferous or otherwise, which supplies us with a rule for procuring the odoriferous waters of vegetables by distillation. But the particles, not fine enough to go off thus along with the water, are left behind upon the surface of the leaves and flowers of plants, being now thickened or strained from their moister parts, and remaining in the form of honey, manna, gums, or balsams, according to the nature of the vegetable. And hence we deduce the physical cause why plants prove more odoriferous and sweet when the air is both warm and moist, as is the case immediately after a summer shower. Water is likewise of the utmost use in divers of the mechanical arts and occasions of life, as in the motion of mills, engines, fountains, and all other machines which act by the † laws of Hydrostatics.

The fourth element, which is passive and fixed, is Earth, and consists of a simple, dry, and cold substance; and is an ingredient in the composition of all natural bodies. It must be observed, that pure native earth, is a very different matter from the earth whereon we tread, and this pure earth is supposed to be the basis, or substratum of all bodies, and that wherein the other principles reside. It is all that is solid in an animal, or vegetable body, all the real vascular parts, the rest being juices. This earth may be found in and separated from all animal and vegetable substances, and is the same in all, and is the basis of all. It remains after the separation of the other principles by chemistry, from all animal and vegetable substances, and neither coheres together, nor suffers any change in the fire. The assayers acknowledge no difference between the earth of animals and vegetables, but make their tests for the nicest uses equally of both. If water be poured upon this earth, it acquires some degree of tenacity, so as to become capable of being formed into vessels; but if oil be added, it coheres into a much stronger and more compact mass; hence it appears that oil and earth are the principles which give consistence and tenacity to plants. This oil, as well as this earth, seems the same in all, and possesses nothing of the poisonous or medicinal virtues of the plant, or whatever it is extracted from; they being all separable by decoction, distillation, and other processes of that kind, and never remain either in

† For the further properties and effects of Water, see Desag. Exp. Phil. vol. ii. Cotes's Hyd. and Pneum. Lectures. Phil. Trans. No. 203, 220, 337. Ferguson's Lectures, 4to. p. 68, &c. Chamb. Cyclop. Art. Water, Fluids, Hyd. &c.

the earth, or in this connecting oil. Long drying will divest plants of all their virtues; so that nothing but these principles shall remain in them, and these giving solidity and figure, preserve the plant in its former appearance; but these only remaining, it possesses none of its virtues. This pure earth may be procured by drawing off the spirit, sulphur, phlegm, and salts of wine; and what remains will be a tasteless, scentless, dusty matter, not capable of being raised by distillation, or dissolved by solution, but will preserve the same state and form even in the fire; and this is called pure earth, or *caput mortuum*. It may also be obtained pure and unmixed from the common class of vegetables and other bodies; by letting the remaining mass, after distillation, be thoroughly calcined, then boiled in several waters to get out all its salt, and after this dried in a clear fire, or in the sun; and this dried mass will be pure || earth. Thus, from the different qualities and operations of the four elements upon one another, we may observe, that the fire preserves the earth from being overwhelmed or destroyed by water; the air preserves the fire that it is not extinguished; and the water preserves the earth, that it is not burnt; but if either of these active elements were to become predominant in any great degree, the world would be destroyed; as was the case at the time of the deluge, by the predominancy of water.

Of these four elements the whole terrestrial world is composed, with all its productions and appendages; and over these Man hath the dominion, as God's viceroy upon earth, being compounded of the most perfect and noble part of earthly matter, and formed after God's own image and likeness. Hence Man is called the Microcosm, from *μικρος*, *little*, and *κοσμος*, *world*, literally signifying, *the little world*, which is applied to Man by way of eminence, as being an epitome of all that is excellent and wonderful in Nature. If we attentively consider the structure and faculties of man, we shall clearly perceive his existence upon earth, in a character subordinate to that of angels, is only intended by the Deity for a state of probation; and as this corporeal life shall terminate, either in acts of piety, or profaneness, so shall follow the retributions of an impartial and just Judge, in a future state of everlasting duration. Man is composed of three distinct essences, Spirit, Soul, and Body; as St. Paul evinces when he says, *Let your Spirits, Souls, and Bodies be kept blameless at the coming of the Lord Jesus Christ*. And these three essences are compounded of the three lesser worlds; the Soul of Man is formed of the ethereal world; the Spirit, of the celestial world; and the Body, of the elementary world. Hence is deducible the influences of the sun, moon,

|| For more on this subject, see Boerhaave's Chemist. part. ii. p. 21. Shaw's Lectures, p. 151, Phil. Transf. No. 3. Hill's Hist. of Fossils. Linn. Syst. Nat. tom. iii. 1770. De Costa's Fossils, p. 119, &c. Swed. Mem. 1760.

and stars, upon Man's body, because he hath a microcosmical sun, moon, and stars within himself, that bear a sympathy with the celestial bodies, and in the centre of which shines the divine Spirit. For the sensual, celestial part of man, is that whereby we move, see, feel, taste, and smell, and have a commerce with all material objects; and through these the influences of the divine Nature are conveyed to the more refined and sensible organs. This celestial spirit actuates and influences the elementary essence, and stirs it up to the propagation of its like, and to every other purpose for which Nature designed it. And this spirit is even discoverable in herbs and flowers, which open when the sun rises, and close when he sets; which motion is produced by the spirit being sensible of the approach and departure of the sun's influence. Next to these, in Man, shines that pure, etherial, angelic part, called the rational soul; which is a divine light or stream flowing immediately from the Great Creator, uniting Man with God, and raising him above all other parts of animated nature. This Soul, when once it enters the body, runs parallel with eternity; and joins in with the celestial spirit, through the sphere of the planets; and is conducted by a divine Genii, to an hypostatical union with the elementary body; so that there exists two active principles in the body of man, to one passive; and as the Superior Rules in the celestial world are situated at the time of man's nativity, so will his constitution and disposition be framed. And here we derive the cause of all those astonishing variations of temper, disposition, and constitution, which are not only peculiar to different subjects, but even to one and the same person; for every one will bear testimony of this fact, that we find ourselves sometimes chearful, and at other times melancholy; to day in perfect health, and to-morrow in pain and anguish; this hour composed, affable, and complacent, and the next austere, petulant, and peremptory; and these contrarieties, are evidently produced by the continual resistance and opposition of the four elements in man's body, which alternately dispose him to the various affections discoverable in human nature. The cause of this is deduced from the natural enmity of the elementary matter, viz. heat and cold, and driness and moisture; each of which occasionally predominates in man's body, according to the motion and influence of those heavenly bodies, that rule, govern, and modify the operation of the four elements, in and upon every terrestrial substance. Thus it is evident, that the understanding and intellectual faculties of Man are formed of the ethereal world; the sensitive powers of life and action are derived from the celestial world; and the gross and corruptible part, the flesh and blood, consists of the elementary world; which are all subordinate the one to the other. Under this idea of the workmanship and construction of Man, Job exclaimed, that *he was fearfully and wonderfully made*; in possessing the three-fold essences, of spirit, soul and body.

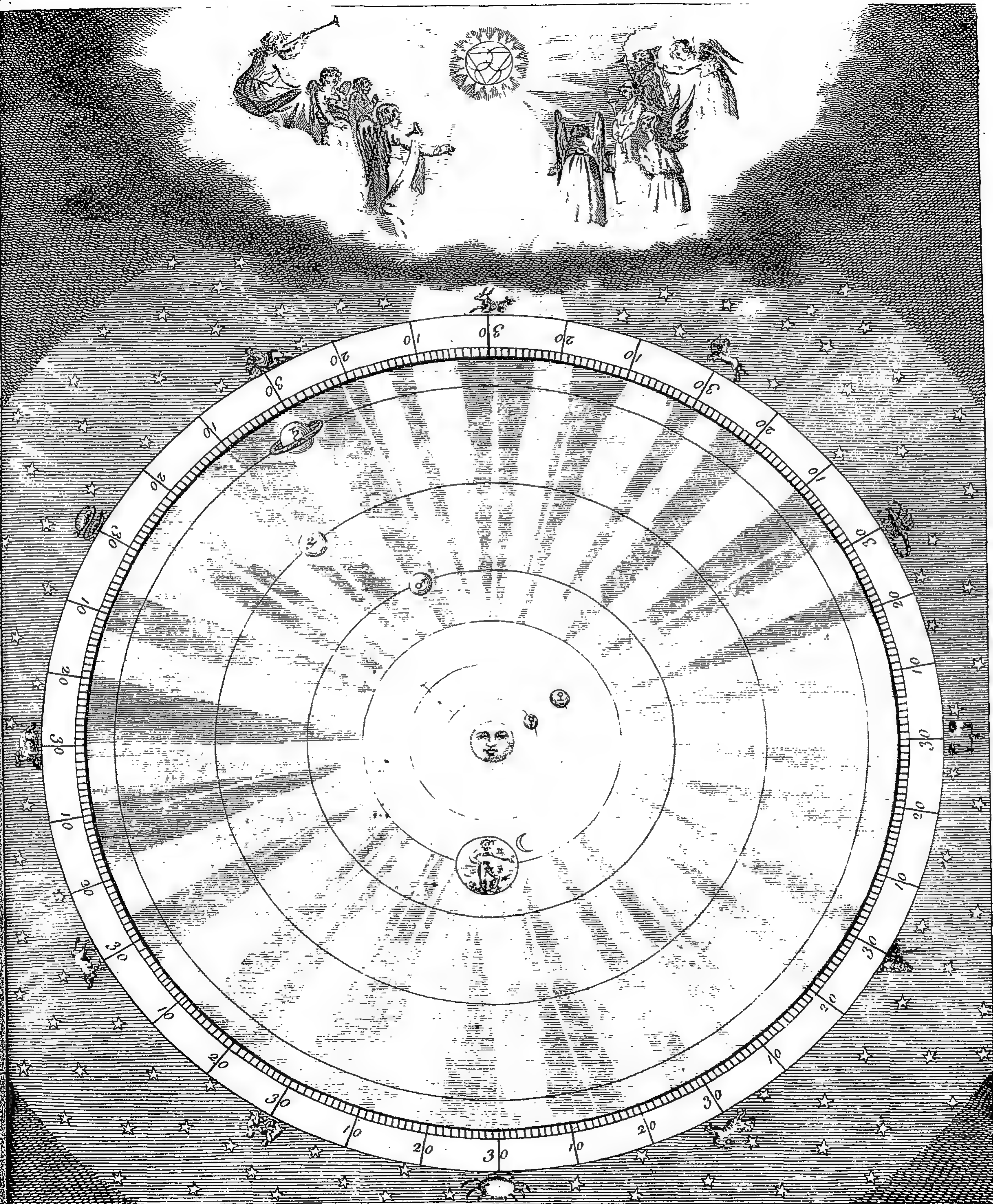
Sceptical and atheistical writers, indeed, have attempted to overturn this system of nature in the construction of man, by denying the immortality of the soul, and a future distribution of rewards and punishments; contending that the soul is an indivisible part of the body, and has its dissolution in the common course of mortality. But these tenets are so extremely absurd, so vague, and so destitute of evidence, that the rational mind is at a loss to conceive how such an inconsistent doctrine could have ever been broached; for, the same philosophical reasoning that enables us to define the nature and existence of the body, will likewise prove the nature and existence of the soul. It is only from the primary or essential qualities of body, its extension, and solidity, that we form any idea of it; and why may we not form the complex idea of a soul or spirit, from the operations of thinking, understanding, willing, and the like, which are experiments in ourselves? This idea of an immaterial substance, is as clear as that we have of a material one; for though the notion of immaterial substances may be attended with difficulties, we have no more reason to deny or doubt of its truth, than we have to deny or doubt of the existence of the body. That the soul is an immaterial substance, appears from hence—that the primary operations of willing and thinking, are not only unconnected with the known properties of body, but seem plainly inconsistent with some of its most essential qualities. For the mind not only discovers no relation between thinking, and the motion and arrangement of parts; but it likewise perceives, that consciousness, a simple act, can never proceed from a compounded substance, capable of being divided into many parts. To illustrate this, let us only suppose a system of matter endowed with thought; then, either all the parts of which this system consists must think, which would make it not one, but a multitude of distinct conscious beings; or its power of thinking must arise from the connection of the parts one with another, their motion, and disposition, which, all taken together, contribute to the production of thought. But it is evident, that the motion of parts, and the manner of combining them, can produce nothing but an artful structure, and various modes of motion. Hence all machines, however artfully their parts are put together, and however complicated their structure, though we conceive innumerable different motions, variously combined, and running one into another with an endless variety, yet never produce any thing but figure and motion. If a clock, or watch, tells the hour and minutes of the day, it is only by the motion of the different hands, pointing successively at the different figures marked upon the hour-plate for that purpose. We never imagine this to be the effect of thought or intelligence, nor conceive it possible, by any confinement of structure, so to improve the composition, as that it shall become capable of knowledge and consciousness; and the reason is plainly this, that
thought

thought being something altogether different from motion and figure, without the least connection between them, it can never be supposed to result from them. This then being evident, that intelligence cannot arise from an union, or combination of unintelligent parts; if we suppose it to belong to any system of matter, we must necessarily attribute it to all the parts of which that system is composed; whereby, instead of one, we shall, as was before observed, have a multitude of distinct conscious beings. And because matter, how far soever we pursue the minuteness of its parts, is still capable of repeated divisions, even to infinity, it is plain that this absurdity will follow us through all the suppositions that make thought inherent in a material substance. Wherefore, as consciousness is incompatible with the cohesion of solid separable parts, we are necessarily led to place it in some other substance of distinct Nature and Properties—and this substance we call Spirit, which is altogether distinct from body, nay, and commonly placed in opposition to it; for which reason, the beings of this class are called immaterial; a word that implies nothing of their true nature, but merely denotes its contrariety to that of matter, or material substances.

As to the immortality of the human soul, the arguments to prove it may be reduced to the following heads; first, The nature of the soul itself, its desires, sense of moral good and evil, and gradual increase of knowledge and perfection; and secondly, The moral attributes of God. Under the former of these considerations, it is apparent that the soul, being an immaterial intelligent substance, as has been already proved, does not depend upon the body for its existence; and therefore may, and absolutely must exist after the body, unless annihilated by the same power which gave it a being at first, which is not to be supposed, since there are no instances of annihilation in nature. This argument, especially if the infinite capacity of the soul, its strong desire after immortality, its rational activity and advancement towards perfection, be likewise considered, will appear perfectly conclusive to men of a philosophical turn; because nature, or rather the God of nature, does nothing in vain. But arguments drawn from the moral attributes of the Deity, are not only better adapted to convince men unacquainted with abstract reasoning, but equally certain and conclusive with the former; for as the justice of God can never suffer the wicked to escape unpunished, nor the good to remain always unrewarded; therefore arguments drawn from the manifest and continual prosperity of the wicked, and the frequent misfortunes and unhappiness of good and virtuous men in this life, must convince every thinking person, that there is a future state wherein all will be set right, and God's attributes of wisdom, goodness, and justice, fully vindicated. Had the religious and conscientious part of mankind no hopes of a future state, they would be of all men the most miserable; but as this is absolutely

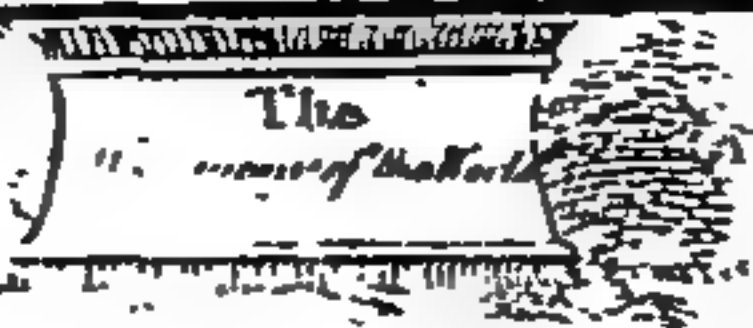
lutely inconsistent with the moral character of the Deity, the certainty of such a state is clear to a demonstration.

Thus far we have considered the elementary world, which is the lowest in dignity; and man, the chief subject thereof. The celestial world, which is next in eminence, is constituted of a body natural, most simple, spherical, clear, fluid, and moving constantly in a circle, and this by virtue of an innate power always within itself; comprehending and containing the sun, moon, planets, and stars, fixed in distinct orbs by the great Architect of Nature, and bearing sympathy with all terrestrial substances, as being formed out of the same chaotic mass, at the beginning of the world. This celestial heaven is what Moses calls *קִפְּתָא* the firmament, which was the work of the second day's creation, and literally signifies an *expanse* of *extension*; a term very well adapted by the prophet to the impression which the heavens make on our senses; whence in other parts of the Scriptures, the heaven is compared to a curtain, or a tent stretched out to dwell in. Through the medium of this celestial world, and the heavenly bodies therein contained, the supreme Being rules, governs, and actuates the elementary world; and this is apparent, because that thing which we term obedience, is only to be found in elementary bodies. And since motion is the cause of all mutation and change, and as all motion originates with the heavenly bodies, by the revolutions of which even Time itself is measured out and divided, so we find these celestial influences produce all the variations of heat and cold, dryness and moisture, generation and corruption, increase and decrease, life and death, and all the vicissitudes of nature, without even varying themselves, or being subject to the least change or alteration; whilst the elementary bodies are perpetually changing, and never continue in one stay. Hence it is apparent that the celestial bodies are active, and the elementary passive; so that the celestial bodies give the form and stamp to all the productions of nature, and the elementary bodies subminister matter to receive this form. And as the positions and affections of the heavenly aspects are when this form or stamp is given; and as the quality of the elementary matter shall be when subministered, so will the nature and quality of the subject be, that receives this celestial form or stamp. And were it not for this active and passive principle, then would all elementary things be alike, without a possibility of existing. It is, therefore, a perfect knowledge of this mediate or celestial world, its various affections and dispositions, the nature, tendency, and effect of the luminaries, their motions, aspects, and positions, which enable us to judge of future contingencies, and to discover the secret and abstruse operations of nature: But to attain this knowledge in any competent degree, we must trace these heavenly intelligencers throughout the whole celestial regions, and acquaint ourselves with their general and
essential



Genesis Chap. 1. Ver. 14

Prov. 3 Verse 1



Psalms 19 Ver. 2

Job 38 Ver. 31

essential qualities. I shall for this purpose, after treating of the ethereal world, make this speculation a leading clue to the art of calculating nativities.

The Etherial world, which is the superior, and the highest in dignity, is that which the inspired writers, and the ancient philosophers, called the Empyrean Heaven, and is conceived to be the abode of God, and blessed spirits, of angels, and the souls of the righteous departed; wherein the Deity is pleased to afford a nearer and more immediate view of himself, a more sensible manifestation of his glory, and a more adequate perception of his attributes, than in the other parts of the universe, where he is likewise present. But the most exalted conceptions we can possibly form of this blissful abode, are extremely inadequate and imperfect; nor is it in the power of the most enlarged understanding to frame suitable ideas of the Godhead, or of the angelic host that perpetually surround his throne. As much, however, as the human comprehension is able to contain, the Almighty has been graciously pleased to reveal to us in the Scriptures, by the inspired writers, particularly Isaiah, Ezekiel, and St. John the Divine, who have given us very magnificent descriptions of the heavenly mansions, their structure, apparatus, and angelic attendance. From this divine Revelation the Hebrew writers, and other learned men, have described the Harmony of the Universe, and the necessary subordination and dependence of one thing upon another, from the interior heaven, to the remotest corner of the earth. We shall therefore presume to follow these authors in speaking of God and his angels; and whoever sufficiently contemplates the subject, will be secure against the impious doctrines of Atheists, of Free-thinkers, of immoral and irreligious men.

God is an immaterial, intelligent, and free Being; of perfect goodness, wisdom, and power; who made the universe, and continues to support it, as well as to govern and direct it by his providence. By his immateriality, intelligence, and freedom, God is distinguished from fate, nature, destiny, necessity, chance, and from all other imaginary beings. In scripture, God is defined by, I am that I am; Alpha and Omega; the beginning and end of all things. Among philosophers, he is defined a Being of infinite perfection; or in whom there is no defect of any thing which we conceive might raise, improve, or exalt his nature. Among men, he is chiefly considered as the first cause, the first Being, who has existed from the beginning, has created the world, or who subsists necessarily, or of himself; and this knowledge of God, his nature, attributes, word, and works, with the relations between him and his creatures, make the extensive subject of Theology, the sister science of Astrology.

Sir Isaac Newton considers and defines God, not as is usually done, from his perfection, his nature, existence, or the like; but from his dominion. The word God, according to him, is a relative term, and has a regard to servants; it is true it denotes a Being eternal, infinite, and absolutely perfect; but a Being, however eternal, infinite, and absolutely perfect, without dominion, would not be God. The same author observes, that the word God, frequently signifies Lord; but every lord is not God; it is the dominion of a spiritual being or lord, that constitutes God; true dominion, true God; supreme, the supreme; feigned, the false god. From such true dominion it follows, that the true God is living, intelligent, and powerful; and from his other perfections, that he is supreme, or supremely perfect: he is eternal, and infinite; omnipotent, and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity. He governs all things that exist, and knows all things that are to be known; he is not eternity, nor infinity, but eternal, and infinite; he is not duration or space, but he endures, and is present; he endures always, and is present every where; and by existing always, and every where, he constitutes the very thing, duration and space, eternity and infinity. He is omnipresent, not only virtually, but also substantially; for power without substance cannot subsist. All things are contained, and move in him, but without any mutual passion; he suffers nothing from the motions of bodies; nor do they undergo any resistance from his omnipresence. It is confessed that God exists necessarily; and by the same necessity he exists always, and every where. Hence, also, he must be perfectly similar; all eye, all ear, all brain, all arm, all the power of perceiving, understanding, and acting; but after a manner not at all corporeal, after a manner not like that of men, after a manner wholly to us unknown. He is destitute of all body, and all bodily shape; and therefore cannot be seen, heard, or touched; nor ought to be worshipped under the representation of any thing corporeal. We have ideas of the attributes of God, but do not know the substance even of any thing; we see only the figures and colours of bodies, hear only sounds, touch only the outward surfaces, smell only odours, and taste tastes; but do not, cannot, by any sense, or any reflex act, know their inward substances; and much less can we have any notion of the substance of God. We know him by his properties, and attributes; by the most wise and excellent structure of things, and by final causes; but we adore and worship him only on account of his dominion; for God, setting aside dominion, providence, and final causes, is nothing else but fate and * nature.

The admirable metaphysician and divine, Dr. Clarke, has demonstrated the being of a God, with that clearness and force of reasoning, for which

* See Newton's Philos. Nat. Princip. Math. in calce.

he is so eminently distinguished, by a series of propositions, mutually connected and dependent, and forming a complete and unanswerable argument in proof of the attributes of the Deity. Something, he says, has existed from all eternity; for, since something now is, something always was: otherwise the things that now are, must have been produced out of nothing, absolutely and without cause, which is a plain contradiction in terms. There must have existed from all eternity some one unchangeable and independent Being; or else, there has been an infinite succession of changeable and dependent beings, produced one from another in an endless progression, without any original cause at all. For without, this series of beings can have no cause of its existence, because it includes all things that are or ever were in the universe; nor is any one being in this infinite succession self-existent or necessary, and therefore it can have no reason of its existence within itself; and it was equally possible, that from eternity there should never have existed any thing at all, as that a succession of such beings should have existed from eternity. Consequently their existence is determined by nothing; neither by any necessity in their own nature, because none of them are self-existent; nor by any other being, because no other is supposed to exist.—That unchangeable and independent Being, which has existed from eternity, without any external cause of its existence, must be self-existent; it must exist by an absolute necessity originally in the nature of the thing itself, and antecedent in the natural order of our ideas to our supposition of its being. For whatever exists, must either come into being without a cause; or it must have been produced by some external cause; or it must be self-existent: but the two former suppositions are contrary to the two first propositions. From this last proposition it follows, that the only true idea of a self-existent or necessarily existing being, is the idea of a being, the supposition of whose non-existence is an express contradiction; and this idea is that of a most simple being, absolutely eternal and infinite, original and independent. It follows also, that nothing is so certain as the existence of a supreme independent cause; and likewise, that the material world cannot possibly be the first and original being, uncreated, independent, and of itself eternal; because it does not exist by an absolute necessity in its own nature, so as that it must be an express contradiction to suppose it not to exist. With respect both to its form and matter, the material world may be conceived not to be, or to be in any respect different from what it is, without a contradiction. The substance or essence of the self-existent being is absolutely incomprehensible by us; nevertheless, many of the essential attributes of his nature are strictly demonstrable, as well as his existence.—The self-existent being, having no cause of its existence but the absolute necessity of its own nature, must of necessity have existed from everlasting, without beginning; and must of necessity exist to everlasting, without end.—The self-existent being must of necessity be infinite and omnipresent.

sent. Such a being must be every where, as well as always unalterably the same. It follows from hence, that the self-existent being must be a most simple, unchangeable, incorruptible being, without parts, figure, motion, divisibility, and other properties of matter, which are utterly inconsistent with complete infinity. The self-existent being must of necessity be but one; because in absolute necessity there can be no difference or diversity of existence; and, therefore, it is absolutely impossible, that there should be two independent self-existent principles, such as God and matter.—The self-existent and original cause of all things must be an intelligent being. This proposition cannot be demonstrated strictly and properly *à priori*; but *à posteriori*, the world affords undeniable arguments to prove that all things are the effects of an intelligent and knowing cause. The cause must be always more excellent than the effect; and, therefore, from the various kinds of powers and degrees of excellence and perfection, which visible objects possess; from the intelligence of created beings, which is a real distinct quality or perfection, and not a mere effect or composition of unintelligent figure and motion; from the variety, order, beauty, wonderful contrivance, and fitness of all things to their proper and respective ends; and from the original of motion, the self-existent creating being is demonstrated to be intelligent. The self-existent and original cause of all things is not a necessary agent, but a being endued with liberty and choice. Liberty is a necessary consequent of intelligence; without liberty, no being can be said to be an agent, or cause of any thing; since to act necessarily, is really and properly not to act at all, but to be acted upon. Besides, if the supreme cause be not endued with liberty, it will follow, that nothing which is not, could possibly have been; that nothing which is, could possibly not have been; and that no mode or circumstance of the existence of any thing, could possibly have been in any respect otherwise than what it now actually is. Farther, if there be any final cause in the universe, the supreme cause is a free agent; and on the contrary supposition, it is impossible that any effect should be finite; and in every effect, there must have been a progression of causes *in infinitum*, without any original cause at all.—The self-existent being, the supreme cause of all things, must of necessity have infinite power; since all things were made by him, and are entirely dependent upon him; and all the powers of all things are derived from him, and perfectly subject to him; nothing can resist the execution of his will.—The supreme cause and author of all things must of necessity be infinitely wise. This follows from the propositions already established; and the proof *à posteriori*, of the infinite wisdom of God, from the consideration of the exquisite perfection and consummate excellency of his works, is no less strong and undeniable.—The supreme cause and author of all things must of necessity be a being of infinite goodness, justice, and truth, and all other moral perfections; such as become the supreme governor and judge of the world.

world. The will of a being, infinitely knowing and wise, independent and all-powerful, can never be influenced by any wrong affection, and can never be mislead or opposed from without; and, therefore, he must do always what we know fittest to be done; that is, he must act always according to the strictest rules of infinite goodness, justice, and truth, and all other moral perfections; and, more particularly, being infinitely and necessarily happy and all-sufficient, he must be unalterably disposed to do and to communicate good or *happiness.

To this more abstruse argument *à priori*, for the existence of God, we may add another, more generally obvious, and carrying irresistible conviction, which is deduced from the frame of the world, and from the traces of evident contrivance and fitness of things for one another, that occur through all the parts of it. These conspire to prove, that the material world, which in its nature is originated and dependent, could not have been the effect of chance or necessity, but of intelligence and design. The beautiful, harmonious, and beneficial arrangement of the various bodies that compose the material system; their mutual dependence and subserviency; the regularity of their motions, and the aptitude of these motions for producing the most beneficial effects; and many other phenomena resulting from their relation, magnitude, situation, and use, afford unquestionable evidences of the creating power and wise disposal of an intelligent and almighty agent. The power of gravity, by which the celestial bodies persevere in their revolutions, deserves our particular consideration. This power penetrates to the centres of the sun and planets, without any diminution of its virtue, and is extended to immense distances, regularly decreasing, and producing the most sensible and important effects. Its action is proportional to the quantity of solid matter in bodies, and not to their surfaces, as is usual in mechanical causes; and, therefore, seems to surpass mere mechanism. But however various the phenomena that depend on this power, and may be explained by it, no mechanical principles can account for its effects; much less could it have produced, at the beginning, the regular situation of the orbs, and the present disposition of things. Gravity could not have determined the planets to move from west to east, in orbits nearly circular, almost in the same plane; nor could their power have projected the comets, with all the variety of their directions. If we suppose the matter of the system to be accumulated in the centre by its gravity, no mechanical principles, with the assistance of this power, could separate the huge and unweildy mass into such parts as the sun and planets; and, after carrying them to their different distances, project them in their several directions, preserving still the equality of action and re-action, or the state of the centre of gravity of

* See Clarke's Demonstration of the Being and Attributes of God.

the system. Such an exquisite structure of things could only arise from the contrivance and powerful influences of an intelligent, free, and most potent agent. The same powers, therefore, which at present govern the material world, and conduct its various motions, are very different from those, which were necessary to have produced it from nothing, or to have disposed it in the admirable form in which it now proceeds.

But we should exceed the limits of our plan, if, confining our observation to the earth, our own habitation, we were to enumerate only the principal traces of design and wisdom, as well as goodness, which are discernible in its figure and constituent parts, in its diurnal and annual motion, in the position of its axis with regard to its orbit, in the benefit which it derives from the light and heat of the sun, and the alternate vicissitudes of the seasons; in the atmosphere which surrounds it, and in the different species and varieties of vegetables and animals with which it is replenished. No one can survey the vegetable productions of the earth, so various, beautiful, and useful, nor the various gradations of animal life, in such a variety of species, all preserved distinct, and propagated by a settled law, each fitted to its own element, provided with proper food, and with instincts and organs, suited to its rank and situation, and especially with the powers of sensation and self-motion, and all more immediately or remotely subservient to the government and use of man, without admiring the skill and design of the original Former. But these are more signally manifested in the structure of the human frame, and in the noble powers and capacities of the human mind; more especially in the moral principles and faculties, which are a distinguishing part of our constitution, and lead to the perception and acknowledgment of the existence and government of God. In those instances that have now been recited, and a variety of similar instances suggested by them, or naturally occurring to the notice of the curious and reflecting mind, contrivance is manifest, and immediately, without any nice or subtle reasoning, suggests a contriver. It strikes us like a sensation; and artful reasonings against it may puzzle us, without shaking our belief. No person, for example, that knows the principles of optics, and the structure of the eye, can believe that it was formed without skill in that science; or that the ear was formed without the knowledge of sounds; or that the male and female, created and preserved in due proportion, were not formed for each other, and for continuing the species. All our accounts of nature are full of instances of this kind. The admirable and beautiful structure of things for final causes, exalt our idea of the contriver; and the unity of design shews him to be one. The great motions in the system, performed with the same facility as the least, suggest his almighty power, which gave motion to the earth and the celestial bodies, with equal ease as to the minutest particles; the subtilty of the motions and actions in the
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internal parts of bodies, shews that his influence penetrates the inmost recesses of things, and that he is equally active and present every where. The simplicity of the laws that prevail in the world, the excellent disposition of things, in order to obtain the best ends, and the beauty which adorns the works of nature, far superior to any thing in art, suggest his consummate wisdom. The usefulness of the whole scheme, so well contrived for the intelligent beings who enjoy it, with the internal disposition and moral structure of those beings, shews his unbounded goodness. These are arguments which are sufficiently open to the views and capacities of the unlearned, while at the same time they acquire new strength and lustre from the discoveries of the learned. The Deity's acting and interposing in the universe, shew that he governs it, as well as that he formed it; and the depth of his counsels, even in conducting the material universe, of which a great part surpasses our knowledge, tends to preserve an inward veneration and awe of this great Being, and disposes us to receive what may be otherwise revealed to us concerning him. His essence, as well as that of all other substances, is beyond the reach of all our discoveries; but his attributes clearly appear in his admirable works. We know that the highest conceptions we are able to form of them, are still beneath his real perfections; but his dominion over us, and our duty towards him, are abundantly * manifest.

Another substantial argument to prove the existence of God, as the creator and governor of the universe, may be deduced from the universal consent of mankind, and the uniform tradition of this belief through every nation and every age; it is impossible to conceive, that a fallacy, so perpetual and universal, should be imposed on the united reason of mankind. No credible and satisfactory account can be given of this universal consent, without ascribing it to the original constitution of the human mind, in consequence of which it cannot fail to discern the existence of a Deity, and to the undeniable traces of his being, which his works afford. Fear, state-policy, and the prejudices of education, to which the concurrence of mankind in this principle has been sometimes resolved, are founded on this universal principle, suppose its being and influence, and are actuated by it. It is much more reasonable to imagine, that the belief of a God was antecedent to their operation, than that it should have been produced by them; and that it was dictated by reason and conscience, independent of the passion and policy of men. The uniform and universal tradition of this belief, and of the creation of the world by the divine power, affords concurring evidence both of the principle and of the fact. The existence of God is also farther evinced by those arguments which have been usually alledged to prove, that the world had a beginning, and, therefore,

* See Maclaurin's Account of Sir Isaac Newton's Phil. Disc. b. iv. chap. 9. Baxter in his Matho, Derham, Ray, Nieuwentyt, De laPluche in his Nature displayed, Chamb. Cyclop. &c. that

that it must have been created by the energy of divine power. In proof of this, the history of Moses, considered merely as the most ancient historian, deserves particular regard. His testimony is confirmed by the most ancient writers, among the heathens, both poets and historians. It may be also fairly alledged, that we have no history or tradition more ancient than that which agrees with the received opinion of the world's beginning, and of the manner in which it was produced; and that the most ancient histories were written long after that time. And this consideration is urged by Lucretius, the famous Epicurean, as a strong presumption that the world had a beginning:

— Si nulla fuit genitalis origo
Terrarum & cœli, semperque æterna fuere:
Cur supra bellum Thebanum, & funera Trojæ,
Non alias alii quoque res cecinere poetæ?

Besides the origin and progress of learning, and the most useful arts, confirm the notion of the world's beginning, and of the common æra of its creation; to which also may be added, that the world itself, being material and corruptible, must have had a beginning; and many phenomena occur to the observation of the astronomer and mathematician, which furnish a strong presumption, that it could have had no long duration, and that it now gradually tends to dissolution. From these considerations we may infer the absolute being and providence of God; which also demonstrate the existence of his angels and ministering spirits, who are the messengers of his will, and the proper inhabitants of the ethereal world, and consequently the next subjects of our enquiry.

An Angel is a spiritual, intelligent substance, and the first in rank and dignity of all created beings; though the word *Angel*, ἄγγελος, is not properly a denomination of nature, but of office; denoting a *messenger*, or *executioner* of the will of some superior power or authority. In this sense they are frequently mentioned in Scripture, as ministering spirits sent by the Almighty to declare his will, and to correct, teach, reprove, and comfort. God also promulgated the law to Moses, and appeared to the old patriarchs by the mediation of angels, who represented him, and spoke in his name. The existence of angels is admitted in all religions; the Greeks and Latins acknowledged them under the names of genii and demons; and in the Alcoran we find frequent mention of them; the professors of the Mahometan religion assigned them various orders and degrees, as well as different employments, both in heaven, and on earth. The Sadducees also admit their existence; witness Abusaid, the author of an Arabic version of the Pentateuch; and Aaron, a Caraïte Jew, in his comment on the Pentateuch; both extant in manuscript in the king of France's library. The heathen philosophers and poets were also agreed as to the existence of intelligent beings, superior to man; as is shewn by

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St. Cyprian, in his treatise on the vanity of idols, from the testimonies of Plato, Socrates, and Trismegistus. Authors are not so unanimous about their nature, as of their existence; Clemens Alexandrinus believed they had bodies, which was also the opinion of Origen, Cæsarius, Tertullian, and several others; but Athanasius, St. Basil, St. Gregory, Nicene, St. Cyril, and St. Chrysostom, hold them to be mere spirits. Authors are also divided as to the time of the creation of angels; some will have it to have been before the creation of our world, or even from eternity; while others maintain that they were created at the same time with our world. The most probable conjecture is, that they were created at different periods, whenever it pleased the Almighty to call them into existence. But though we cannot so clearly demonstrate the precise nature and duration of angels, we may nevertheless conclude, that though they are of an order highly superior to that of men, yet are they not complete and perfect; for had they been created thus originally, they could not have fallen, as Adam did, nor have sinned, which the scriptures inform us some of them did by rebelling against the Almighty, and in contending with him for supreme authority. For this reason, as they are themselves imperfect beings, they can in no one respect be considered proper objects of human adoration, which we are bound to pay alone to that ONE SUPREME, who is omnipotent, immortal, infinite, the source and centre of every thing that is great, and good, and perfect.

Theologists have divided angels into different ranks or subordinations; which they term Hierarchies, from *ἱερός*, *holy*, and *ἄρχη*, *rule*, signifying *holy command*, or to *rule in holy things*. St. Dionysius, and other ancient writers, have established nine choirs or orders of these celestial spirits, namely, seraphim, cherubim, thrones, dominions, principalities, powers, virtues, angels, and archangels; and these they form into three Hierarchies, appointing them their respective offices in the performance of adoration and praise, and in executing the word and will of God. The Rabbins and Jewish writers, who had obviously a more immediate knowledge of the angelic host, by the inspiration of their prophets, and the revelation of God's true religion, have defined one rank of angels, or intelligent beings, superior to all the foregoing, which answer to, or are contained in, the ten distinguishing names of God, and are the pure essences of his Spirit, or stream through which His will and pleasure is communicated to the angels and blessed spirits, and through which his providence extends to the care and protection of all his works. The first of these divine essences is denominated יהוה, *Jehovah*, and is peculiarly attributed to God the Father, being the pure and simple essence of the Divinity, flowing through Hajothe Hakados, to the angel Metratton, and to the ministering spirit Reschith Hagalalim, who guides the primum mobile, and bestows the gift of being upon all things. To this spirit is allotted the office of bring-

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bringing the souls of the faithful departed, into heaven ; and by him God spake to Moses. The second is יָהּ, *Jah*, and is attributed to the Person of the Messiah, or Ἀνδρῶς, whose power and influence descends through the angel Masleh, into the sphere of the Zodiac. This is the spirit or word which actuated the chaos, and divided the unwrought matter into three portions ; of the first, or most essential part, was the spiritual world composed ; of the second, was made the visible heavens and the luminous bodies ; and of the third, or inferior part, was formed the terrestrial world, out of which was drawn the elemental quintessence, or first matter of all things, which produced the four elements, and all creatures that inhabit them, by the agency of a particular spirit called Raziel, who was the ruler of Adam. The third is אֱהְיֶה, *Ehjah*, and is attributed to the Holy Spirit, whose divine light is received by the angel Sabbathi, and communicated from him through the sphere of Saturn. This is the *principium generationis*, the beginning of the ways of God, or the manifestation of the Father and the Son's light in the supernatural generation. And from hence flow down all living souls, entering the inanimate body, and giving form to unsettled matter. The fourth is אֵל, *El*, through the light of whom flows grace, goodness, mercy, piety, and munificence, to the angel Zadkiel, and thence passing through the sphere of Jupiter, fashioneth the images of all bodies, bestowing clemency, benevolence, and justice on all. The fifth is אֱלֹהִי, *Elohi*, the upholder of the sword and left-hand of God, whose influence penetrates the angel Geburah, and thence descends through the sphere of Mars, giving fortitude in war and affliction. The sixth is צְבָאוֹת, *Tsebaoth*, who bestoweth his mighty power through the angel Raphael into the sphere of the sun, giving motion, heat, and brightness to it, and thence producing metals. The seventh is עֲלִיִן, *Elion*, who rules the angel Michael, and descends through the sphere of Mercury, giving benignity, motion, and intelligence, with elegance and consonance of speech. The eighth is אֲדֹנָי, *Adonai*, whose influence is received by the angel Haniel, and communicated through the sphere of Venus, giving zeal, fervency, and righteousness of heart, and producing vegetables. The ninth is שַׁדַּי, *Shaddai*, whose influence is conveyed by cherubim to the angel Gabriel, and falls into the sphere of the Moon, causing increase and decrease of all things, governing the genii and protectors of men. The tenth is אֱלֹהִים, *Elohim*, who extends his beneficence to the angel Jesodoth, into the sphere of the earth, and dispenseth knowledge, understanding, and wisdom. The three first of these ten names, viz. יְהוָה, *Jehovah*, יָהּ, *Jah*, and אֱהְיֶה, *Ehjah*, express the essence of God, and are proper names ; but the other seven are only expressive of his attributes. The principal and only true name of the Godhead, according both to the Hebrews and Greeks, is כְּתוּבָאֲרִיִּי, *Tetragrammaton*, the name of four letters, with which the Godhead, in most languages, is observed to be expressed ; thus in Hebrew the Supreme Being

Being is called יהוה, Jehovah; in the Greek, θεός; in Latin, *Deus*; in Spanish, *Dios*; in Italian, *Idia*; in French, *Dieu*; in the ancient Gaulish, *Diex*; in ancient German, *Diet*; in the Slavonic, *Buch*; in Arabic, *Alla*; in the Polish, *Bung*; in the Pannonian, *Istu*; in the Egyptian, *Tenu*; in the Persian, *Sire*; and in the language of the ancient Magi, *Orsi*. Thus God is conceived to work by the ideas of his own mind, and these ideas dispense their seals, and communicate them to whatever is formed, or created.

In the exterior circle of the celestial heaven, in which are placed the fixed stars, the *Anima Mundi* hath her particular forms, or seminal conceptions, answering to the ideas of the Divine Mind; and this situation approaching nearest to the empyrean heaven, the seat of God, receives the spiritual powers and influences which immediately proceed from him. Hence they are diffused through the spheres of the planets and heavenly bodies, and communicated to the inmost centre of the earth, by means of the terrestrial elements. Thus have the wise and learned men among the Jews, deduced the construction and harmony of the world, and shewn that God performs all his secret and stupendous works by the medium of the celestial bodies. He acts and governs immediately by himself, but mediately by the heavenly bodies, which are the instruments of his Providence, and the secondary causes, by which the earth, and all similar systems are regulated; and these, perhaps, regulate one another, by a reciprocal influence and sympathy, communicated to them in the ordination of nature. And hence comes the original or ground-work of all mens' nativities, and all manner of natural questions and things, and the story of all that may happen or proceed out of natural causes, to the full end of time. To demonstrate this more satisfactorily, we shall now define the natural properties of the celestial world, with its particular divisions, quantity, motion, and measure, as laid down by the rules of Astronomy; and this will lead us to the doctrine of nativities.

AN ASTRONOMICAL SURVEY of the CELESTIAL WORLD,
with the Places, Order, and Motions of the HEAVENLY BODIES.

IT was formerly a subject of dispute among Philosophers, whether the earth, or the Sun, was the centre of the celestial system; but the latter opinion has been generally received since the time of Copernicus, who about the year 1543, published his six books *De Orbium Cœlestium Revolutionibus*, wherein he proves the Sun to be very near the centre of gravity of the whole system, and in the common focus of every one of the planetary orbits. Next the Sun, Mercury performs his revolution around him; next to Mercury is the orbit of Venus; and next to Venus, our earth, with its attendant or secondary the Moon, perform a joint course, and by their revolution measure out the annual period. Next to the earth is Mars, the first of the superior planets; next to him is Jupiter, and last of all Saturn. These and the comets are the constituent parts of the Copernican or solar system, which is now received and approved as the only true one, because most agreeable to the tenor of nature in all her actions; for by the two motions of the earth, all the phenomena of the heavens are resolved, which, by other hypothesis are inexplicable, without a great number of other motions contrary to philosophical reasoning. It is also more rational to suppose that the earth moves round the Sun, than that the huge bodies of the planets, the stupendous body of the Sun, and the immense firmament of stars, should all move round the earth every twenty-four hours. The harmony which runs through the solar system, wonderfully confirms this hypothesis, viz. that the motions of all the planets, both primary and secondary, are governed and regulated by one and the same law, which is, that the squares of the periodical times of the primary planets, are to each other as the cubes of their distances from the Sun; and likewise the squares of the periodical times of the secondaries of any primary, are to each other as the cubes of their distances from that primary. Now the Moon, which in the Copernican system, is a secondary of the earth, in the other hypothesis is considered as a primary one; and so the rule cannot take place, because the periodical time stated as that of a primary one, does not agree therewith. But this single consideration is sufficient to establish the motion of the earth for ever; viz. if the earth does not move round the Sun, the Sun must move with the Moon round the earth. Now the distance of the Sun, to that of the Moon, being as 10,000 to 46, and the Moon's period being less than twenty-eight days, the Sun's period would be found no less than two hundred and forty-two years; whereas, in fact, it is but one year. The Sun also being the fountain of light and heat, which it irradiates through all the system

system, it must of course be placed in the centre, in order that the planets may at all times have it in an uniform and equable manner. For if the earth be supposed in the centre, and the Sun and planets revolve about it, the planets would then, like the comets, be scorched with heat when nearest the Sun, and frozen with cold in their aphelia, or greatest distance, which is not to be imagined. But if the Sun be supposed in the centre of the system, we then have the rational hypothesis of the planets being all moved round the Sun, by the universal law or power of gravity arising from his vast body, and every thing will answer to the laws of circular motion and central forces; but otherwise we are wholly in the dark, and know not how to define these operations of nature. Fortunately, however, we are able to give not only reasons, but demonstrable proofs, that the Sun does possess the centre of the system, and that the planets move about him in the order above mentioned. The first is, that Mercury and Venus are ever observed to have two conjunctions with the Sun, but no opposition, which could not happen unless the orbits of these planets lay within the orbit of the earth. The second is, that Mars, Jupiter, and Saturn, have each their conjunctions and oppositions to the Sun alternately and successively, which could not be, unless their orbits were exterior to that of the earth. In the third place, the greatest elongation or distance of Mercury from the Sun, is about twenty degrees, and that of Venus forty-seven degrees; which answers exactly to their distance in this system, but in the other, they would be seen one hundred and eighty degrees from the Sun, in opposition to him. Fourthly, in this disposition of the planets they will all of them be sometimes much nearer to the earth than at others; the consequence of which is, that their brightness and splendor, and also their apparent diameters, will be proportionally greater at one time than another; and this we observe to be true every day. Thus the apparent diameter of Venus, when greatest, is near sixty-six seconds, but when least, not more than nine and a half; of Mars, when greatest, it is twenty-one seconds, but when least, no more than two seconds and a half; whereas, by the other hypothesis, they ought always to be equal. The fifth is, that when the planets are viewed with a good telescope, they appear with different phases, or with different parts of their bodies enlightened. Thus Venus is sometimes new, then horned, and afterwards dichotomized, then gibbous, afterwards full, and so increases and decreases her light in the same manner as the Moon, and as this system requires. The sixth proof is, that the planets, all of them, do sometimes appear direct in motion, sometimes retrograde, and at other times stationary. Thus Venus, as she passes from her greatest elongation westward, to her greatest elongation eastward, will appear direct in motion, but retrograde as she passes from the latter to the former; and when she is in those points of greatest distance from the Sun, she seems

for some time stationary ; all which is necessary upon the Copernican hypothesis, but cannot happen in any other. The seventh is, that the bodies of Mercury and Venus, in their lower conjunctions with the Sun, are hid behind the Sun's body, and in the upper conjunctions are seen to pass over the Sun's body, or disk, in form of a black round spot, which is necessary in the Copernican system, but impossible in any other. The eighth is, that the times in which these conjunctions, oppositions, stations, and retrogradations of the planets happen, are not such as they would be if the earth were at rest in its orbit, but precisely such as would happen were the earth to move round the Sun, and all the other planets in the periods assigned them ; and therefore this, and no other, can be the true system of the world.

But the better to determine the places of the celestial bodies, and to understand the constitution of the heavens more clearly, astronomers have conceived or described several circles, called the circles of the sphere, by which the celestial world is divided and measured out. Some of these are called great circles, as the equinoctial, ecliptic, meridian, &c. and others, small circles, as the tropics, parallels, &c. The equinoctial line, is a circle which we imagine to invest the whole world, and is so called, because whenever the Sun, in his progress through the ecliptic, comes to this circle, it makes equal days and nights all round the globe, as he then rises due east, and sets due west, which he never does at any other time of the year. This equinoctial line is conceived to be three hundred and sixty degrees in its whole circumference ; and each of these degrees are divided into sixty minutes, or sixty equal parts of a degree, and these again into as many seconds. The meridian is another great circle, consisting also of three hundred and sixty degrees, extending from one polar point to the other, and twice cutting the equinoctial line, compassing the whole world from north to south, as the equinoctial does from east to west, and terminates at the same point where it began. The equinoctial line is fixed and immutable, and is of necessity always conceived to be in one and the same place ; but the meridian is mutable, and may circle the world in any or in all degrees of the equator, as we may have occasion to conceive or imagine ; it must however, uniformly divide the sphere into two equal parts, which are called hemispheres. The polar points are those two points in the immense ball of the world, which are equidistant from the equinoctial line, the one in the utmost northern, and the other in the utmost southern point. The three hundred and sixty degrees of the equinoctial line are called the longitude of the world, because they are in order as the Sun and stars move in their circuits through the spacious heavens in their respective orbs. But the three hundred and sixty degree of the meridian are called the latitude of the world, because they

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mete out that distance wherein the Sun and all the stars, in a certain breadth one from another, move in their circuits from east to west.

Now the Sun, in his annual progress from west to east, does not keep the equinoctial line, but declines from it at one part of the year to the north, and at another part of the year to the south; and the planets also observe the same order in their progress, except that the Sun always keeps the same constant track, whereas the planets often vary in their declinations from the equinoctial line. Hence another great circle is conceived in the heavens, called the Zodiac, which is likewise divided, as all the great circles are, into three hundred and sixty degrees; but this circle being as it were the high road of the planets, and comprehending so much of the heavens as the Sun and planets swerve in their declinations, is conceived to be twenty degrees broad; and it is confined to this space, because none of the planets ever reach beyond ten degrees north, or ten degrees south, from the equinoctial line; and the Sun's path or track in the Zodiac, is called the ecliptic line, because the eclipses only happen when the Moon is also in this line.

The Zodiac is also divided into twelve equal parts, called the twelve Signs, or *houses of heaven*; and these beginning where the Sun enters the equinoctial to the northward, the first sign is named Aries, and the rest in order are called Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquaries, and Pisces. These signs consist of thirty degrees each; and being all of them divided into four equal parts, determine the four seasons of the year. Now when the Sun enters into the sign called Cancer, he is in his greatest north declination, and at that time is distant from the equinoctial line twenty-three degrees to the north; which occasions another circle to be described, called the tropic of Cancer, the center of which being the north pole, it comprehends as much of the extremity of the round world as falls under twenty-three degrees and a half from the equator to the northward. And when the Sun enters the sign Capricornus, he is in his utmost south declination, and occasions another circle to be described, called the tropic of Capricorn, as many degrees from the equator to the south, as the other tropic is to the north. At the distance of forty-five degrees from each of these tropics, two other circles are imagined, called the arctick, and antarctick circles, which being but little more than twenty degrees distant from each pole, do likewise encircle some small portion of the extremities of the world. The inferior circles, called parallels, run from east to west, and serve to divide the heavens into several spaces between the greater circles.

Ancient tradition has handed down to us the origin of that important circle called the Zodiac, with the reason why it is so named, and the ingenious method which the first men made use of to know exactly the line which the Sun describes under the heavens in the perpetual changings of its place, and to divide the year into equal portions. This tradition is found in two ancient authors, the one Roman, the other Greek. The first attributes it to the Egyptians; the other, to the first inhabitants of Chaldea. They every day saw the Sun and the whole heavens turning and passing from east to west. In the mean time they observed that the Sun, by a motion peculiar to it, from day to day receded from some certain stars, and took its place under others, always advancing towards the east. Whilst the Moon was making twelve times that revolution, the Sun made it only once; but she began the thirteenth again, before the Sun had as yet compleated its own. The habit of dividing the year into pretty near twelve lunations, made them wish that they had twelve divisions of a year perfectly equal, or twelve months, which might be exactly equivalent to the year itself, and which might, as it were, be pointed at with one's finger in the heavens, by shewing some certain stars under which the Sun passes during every one of these months. Here is then the method in which they divided the course of the Sun in twelve equal portions or collections of stars, which are called asterisms or constellations. Our astronomers took a couple of brass open vessels, the one pierced at the bottom, and the other without any orifice below. Having stopped the hole of the first, they filled it with water, and placed it so as that the water might run out into the other vessel, the moment the cock should be opened. This done, they observed in that part of the heaven, where the Sun has its annual course, the rising of a star, remarkable either for its magnitude or brightness; and at the critical instant it appeared on the horizon, they began to let the water flow out of the upper vessel into the other during the rest of the night, and the whole following day, to the very moment when the same star being come to the east again, began to appear anew on the horizon. The instant it was again seen, they took away the under vessel, and threw the water that remained in the other on the ground. The observers were thus sure of having one revolution of the whole heaven, between the first rising of the star, and its return. The water, which had flowed during that time, might then afford them a means of measuring the duration of one whole revolution of the heaven, and of dividing that duration into several equal portions; since, by dividing that water itself into twelve equal parts, they were sure of having the revolution of a twelfth part of the heaven during the efflux of a twelfth part of the water; they then divided the water of the under vessel into twelve parts perfectly equal, and prepared two other small vessels capable of containing exactly one of those portions, and no more. They again
poured

poured into the great upper vessel the twelve parts of water all at once, keeping the vessels shut. Then they placed under the cock, still shut, one of the two small vessels, and another near it to succeed the first, as soon as it should be full.

All these preparations being ready, they, the next night, observed that part of the heaven towards which they had for a long while remarked that the Sun, the Moon, and the planets, took their courses, and staid for the rising of the constellation, which is since called Aries. The Greeks, perhaps, gave that name to some stars different from those which went by it before the flood; but this enquiry is not necessary at present. The instant Aries appeared, and they saw the first star of it ascending, they let the water run into the little measure. As soon as it was full, they removed it, and threw the water out. In the mean time they put the other empty measure under the fall. They observed exactly, and so as to remember very well, all the stars that rose during all the periods which the measure took in filling; and that part of the heaven was terminated in their observations by the star which appeared the last on the horizon, the moment the measure was just full; so that, by giving the two little vessels the time necessary to be alternately filled to the brim three times each during the night, they had by that means, one half of the course of the Sun in the heaven, that is, one half of the heaven itself; and that half again, was divided into six equal portions, of which they might shew and distinguish the beginning, the middle, and the end, by stars, which, from their size, number, or order, were rendered distinguishable. As to the other half of the heaven, and the six other constellations which the Sun runs over therein, they were forced to defer the observation of them to another season. They waited till the Sun being placed in the middle of the now known and observed constellations, should leave them at liberty to see the other during the night.

Doubtless, some precautions were necessary, not to mistake as to the fall of the water, which must flow more slowly, in proportion as its mass is less high. However, after having by this, or some such means, made themselves sure of the great annual course, which the Sun faithfully follows in the heavens, and of the equality of the spaces filled by the twelve collections of stars that limit that course, the observers thought of giving them names. They in general called them the stations or the houses of the Sun, and assigned three of them to each season. They then gave each constellation a peculiar name, whose property did not only consist in making it known again to all nations, but in declaring, at the same time, the circumstance of the year (which was of concern to mankind) when the Sun should arrive at that constellation.

By a particular care of providence, the dams of the flock commonly happen to be pregnant about the end of autumn. They bring forth during the winter, and in the beginning of the spring. Whence it happens that the young ones are kept warm under the mother during the cold, and afterwards, easily thrive and grow active at the return of the heat. The lambs come the first, the calves follow them, and the kids fall the last. By this means the lambs, grown vigorous and strong, may follow the ram to the fields, as the fine days come on. Soon after the calves, and at last the kids venture abroad, and, by increasing the flock, begin to augment the revenues of their master.

Our ancient observers, seeing that there were, during the spring, no productions more useful than lambs, calves, and kids, gave the constellations, under which the Sun passes during that season, the names of the three animals which enrich mankind most. The first was named Aries, the second Taurus, the third the two kids, (Gemini) the better to characterize the fecundity of goats, which more commonly bring forth two young ones than one, and an abundance of milk more than sufficient to nourish them.

The bulk of mankind had already very often remarked, that there was a point to which the Sun raised itself in its coming towards them, but which it never exceeded; and that it afterwards sunk daily, in receding from them for six months together; till it arrived at another point a great way under the first, but below which it never descended. This retreat of the Sun, made very slowly, and always backward, gave the observers the occasion of distinguishing the stars, which follow the two kids, or Gemini, by the name of the animal that walks backward, viz. the crab. When the Sun passes under the next constellation, it makes our climate feel sultry heats, but chiefly the climates where men were at that time all gathered together. When poets attribute to that constellation the fierceness and raging of the lion, of which it bears the name, it is very easy to guess at what might determine that choice from the beginning. Soon after, the housing of the hay and the corn is entirely over throughout the east, there remain on the ground only a few ears scattered here and there, which they caused to be gleaned by the least necessary hands; this work is left to the youngest girls. How then could they represent the constellation under which the Sun sees no longer any crops on the ground, better than by the name and figure of a young maid a gleaning? The wings you see her have in the spheres are ornaments added of later date, after the introduction of fables. The virgin, which follows the lion, is certainly no other than a gleaning girl, or, if you will, a reaper; and lest we should mistake her functions, she besides has in her hand a cluster of ears; a very natural proof of the origin here attributed to her.

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The perfect equality of days and nights, which happens when the Sun quits the sign Virgo, caused astronomers to give the next sign the name of Libra, that is, of a balance. The frequent diseases which the Sun leaves behind him, or causes by his retiring, procured the next sign the name of Scorpio; because it is mischievous, and drags after it a sting and venom. Towards the end of autumn, the fall of the leaf exposes wild beasts, leaving them less covering: vintage and harvest are over; the fields are free; and it is of ill consequence to suffer the propagation of beasts at the approach of winter. Every thing then invites us to hunt, and the sign, in which the Sun is in at that time, has from thence obtained the name of Sagittarius; that is, the archer or huntsman. What is the proper and distinctive character of the wild goat, or Capricorn, of which the first sign of winter has the name? It is to look for its food, getting from the foot of the mountains to the highest summit, and always climbing from rock to rock. The name of Capricorn was then fit to inform men of the time when the Sun, having reached the lowest verge of its course, was ready to begin to ascend again towards the highest, and to continue to do so for six months together. This is quite the reverse of the crab (Cancer); and the happy concurrence of the opposite characters of these two animals, is a proof of what directed the first observers in the imposition of all these names. Aquaries and Pisces, without any difficulty, mark out the rainy season, and the time of the year when fishes, fatter and nicer than in any other time, bring on again the profit and pleasure of fishing. It may be remarked, that of the twelve constellations, there are ten, the names of which are borrowed from several animals; which caused astronomers to give the annual circle, which they compose, the name of Zodiac. It is as much as if you would say, *the circle of animals*:

By this very plain industry, men acquired a new method of measuring time, and of regulating all their works. They already knew, without any trouble or care, how to regulate the order of their feasts and common business, by inspection only of the phases of the Moon. From the knowledge of the Zodiac, they obtained an exact knowledge of the year: the constellations became to them so many very significant signs, which, both by their names and respective situations, informed them of the order of their harvests, and of the cautions they were to take, in order to bring them about, openly and daily shewing them, how long they were to stay for them; the people were neither obliged to cast up the days, or mark out the order of times to regulate themselves. Twelve words applied to twelve different parts of the heaven, which every night revolved before their eyes, were to them a part of knowledge no less convenient and advantageous, than easy to be acquired. When men, after the setting of the Sun, saw the stars of the sign Aries ascend the opposite horizon, and distant from the Sun by one half of the heaven, they then knew that
the

the Sun was under the sign Libra, which, being the seventh of the celestial signs, was distant from the first by one whole half of the Zodiac.— When at the approach of day they saw in the middle of the heaven, and at an equal distance from east and west, the finest star of the sign Leo, they easily understood that the Sun, then ready to rise, was at the distance of three signs from Leo, and removed towards the east one quarter part of its circle. Thus, without seeing the stars which the Sun drowned by its brightness as he came under them, they said with a perfect assurance, that the Sun is now in Scorpio; two months hence we shall have the shortest day. They could, on sight of a single constellation, placed in the eastern, or middle, or western part of the heaven, immediately say where the Sun was, how far the year was advanced, and what kind of work it was fit they should busy themselves about. After this manner shepherds and farmers still regulate their works; and if we at present are now ignorant of the stars, if we are not able to determine the distance between one constellation shewn us, and the actual place of the Sun, it is because we can read and right. The first men perused the heavens for want of writing; and it is on account of the conveniency of writing, that the generality of men now dispense with looking among the stars, for the knowledge of the operations and order of the year. But writing itself, that so useful invention, is one of the products of astronomy; and it may be easily shewn also, that the names, given the twelve celestial signs, gave birth to the invention both of painting and writing. The history of the heavens still promises further novelty, and it will continue to inform us of the helps, for which we are indebted to the study of nature.

Now merely to know and to understand these divisions of the heavens, is nothing more than Speculative Astrology, commonly called Astronomy; but to attain to the knowledge of Astrology in general, we must be conversant in the *affections* and *qualities* of the heavenly matter, and of the planets and fixed stars. It is generally imagined that the fixed stars are fastened in the eighth orb of the celestial heaven, and only move as that orb doth, and uniformly together, about one minute's space in a whole year; but reason has not absolutely determined this point, so as to leave it quite satisfactory, or incontrovertible. The fixed stars are observed to differ from the planets by their twinkling or sparkling; whence philosophers have conceived them to shine with their own innate light, the same as the Sun does. The number of stars discoverable, in either hemisphere, is not above a thousand. This at first may appear incredible, because they seem to be without number; but the deception arises from our looking confusedly upon them, without reducing them into any order*. If we but look stedfastly upon a pretty large portion of the sky, and count the

* See Ferguson's Astronomy, Sect. 355, &c.

stars in it, we shall be surpris'd to find them so few; and if we consider how seldom the moon meets with any stars in her way, although there are as many about her path as in other parts of the heavens, we may soon be convinced that the stars are much thinner sown than people are aware of. The British catalogue, which, besides the stars visible to the naked eye, includes a great number which cannot be seen without the assistance of a telescope, contains no more than three thousand in both hemispheres. From what we know of the immense distances of the fixed stars, the nearest may be computed at 32,000,000,000,000 of miles from the earth, which is further than a cannon-ball would fly in seven million of years. These stars, on account of their apparently various magnitudes, are distributed into several classes or orders; those which appear largest, are called *stars of the first magnitude*; the next to them in size and lustre, *stars of the second magnitude*; and so on to the *sixth*, which consist of the smallest that can be seen by the naked eye. This distribution having been made long before the invention of telescopes, the stars which cannot be seen without the help of these instruments, are distinguished by the name of *telescopic stars*.

For the same reason that the stars within the belt or circle of the zodiack, were divided into constellations; so have been those on either side of it; viz. to distinguish them from one another, so that any particular star may be readily found in the heavens, by the help of a celestial globe, upon which the constellations are so delineated as to put the most remarkable stars into such parts of the figures which represent them, as are most easily distinguished; and those stars which could not be brought into any part of these figures, are called *unformed stars*. The number of the ancient constellations is forty-eight; viz. upon the zodiack are twelve; upon all that region of the heavens on the north-side of the zodiack, are twenty-one; and upon the south-side are fifteen more, making in the whole forty-eight constellations. But the more modern philosophers and astrologians having added a number of others, I shall set the whole down in their proper order.

TABLE of the Ancient CONSTELLATIONS.

		<i>Ptolomy. Tycho. Hevel. Flamst.</i>			
Urfa minor	The Little Bear	8	7	12	24
Urfa major	The Great Bear	35	29	73	87
Draco	The Dragon	31	32	40	80
Cepheus	Cepheus	13	4	51	35
Bootes, <i>Arctophilax</i>		23	18	52	54
Corona Borealis	The Northern Crown	8	8	8	21
Hercules, <i>Engonasin</i>	Hercules kneeling	29	28	45	113
T					Lyra

		<i>Ptolemy.</i>	<i>Tycho.</i>	<i>Hevel.</i>	<i>Flamst.</i>
Lyra	The Harp	10	11	17	21
Cygnus, <i>Gallina</i>	The Swan	19	18	47	81
Cassiopea	The Lady in her Chair	13	26	37	55
Perseus	Perseus	29	29	46	59
Auriga	The Waggoner	14	9	40	66
Serpentarius, <i>Ophincus</i>	Serpentarius	29	15	40	74
Serpens	The Serpent	18	13	22	64
Sagitta	The Arrow	5	5	5	18
Aquila, <i>Vultur</i>	The Eagle	15	12	23	71
Antinous	Antinous		3	19	
Delphinus	The Dolphin	10	10	14	18
Equulus, <i>Equi sectio</i>	The Horse's Head	4	4	6	10
Pegasus, <i>Equus</i>	The Flying Horse	20	19	38	89
Andromeda	Andromeda	23	23	47	66
Triangulum	The Triangle	4	4	12	16
Aries	The Ram	18	21	27	66
Taurus	The Bull	44	43	51	141
Gemini	The Twins	25	25	38	85
Cancer	The Crab	23	15	29	83
Leo	The Lion	35	30	49	95
Coma Berenices	Berenice's Hair		14	21	43
Virgo	The Virgin	32	33	50	110
Libra, <i>Chelæ</i>	The Scales	17	10	20	51
Scorpius	The Scorpion	24	10	20	44
Sagittarius	The Archer	31	14	22	69
Capricornus	The Goat	28	28	29	51
Aquarius	The Water-bearer	45	41	47	108
Pisces	The Fishes	38	36	39	113
Cetus	The Whale	22	21	45	97
Orion	Orion	38	42	62	78
Eridanus, <i>Fluvius</i>	Eridanus, <i>the River</i>	34	10	27	84
Lepus	The Hare	12	13	16	19
Canis major	The Great Dog	29	13	21	31
Canis minor	The Little Dog	2	2	13	14
Argo	The Ship	45	3	4	64
Hydra	The Hydra	27	19	31	60
Crater	The Cup	7	3	10	31
Corvus	The Crow	7	4		9
Centaurus	The Centaur	37			35
Lupus	The Wolf	19			24
Ara	The Altar	7			9
Corona Australis	The Southern Crown	13			12
Piscis Australis	The Southern Fish	18			24

The

The New Southern Constellations.

Columba Naochi	Noah's Dove	10
Robur Carolinum	The Royal Oak	12
Grus	The Crane	13
Phœnix	The Phenix	13
Indus	The Indian	12
Pavo	The Peacock	14
Apus, <i>Avis Indica</i>	The Bird of Paradise	11
Apis, <i>Musca</i>	The Bee or Fly	4
Chamæleon	The Chameleon	10
Triangulum Australis	The South Triangle	5
Piscis volans, <i>Passer</i>	The Flying Fish	8
Dorado, <i>Xiphias</i>	The Sword Fish	6
Toucan	The American Goose	9
Hydrus	The Water Snake	10

Hevelius's Constellations made out of the unformed Stars.

		<i>Hevel.</i>	<i>Flamst.</i>
Lynx	The Lynx	19	44
Leo minor	The Little Lion		53
Asteron & Chara	The Greyhounds	23	25
Cerberus	Cerberus	4	
Vulpecula & Anser	The Fox and Goose	27	35
Scutum Sobieski	Sobieski's Shield	7	
Lacerta	The Lizard		16
Camelopardalus	The Camelopard	32	58
Monoceros	The Unicorn	19	31
Sextans	The Sextant	11	41

These constellations, or groups of fixed stars, have doubtless their distinct energy and influence in the operations of nature; although we have not means sufficient to distinguish them all, according to their peculiar virtues. The nearer they are situated to the ecliptic line, and the zodiack, so much the apter are they to operate in the common acts of nature; and so much the more easily allured into the opportunities of our acquaintance. Of the first magnitude we have extraordinary instances of that star in Leo, called *Cor Leonis*, in twenty-five degrees of the sign, to be of the nature of Mars and Jupiter mixed together; and is a star greatly contributing to noble qualifications, and kingly favour. Famous also is the knowledge of *Spica Virginis*, a star of Virgo by constellation, but in the sign Libra. This star partakes both of the nature of Venus and Mars, and contributes greatly to ecclesiastical preferments. After these are very well known the stars called *Aldebaron* in Gemini, and *Antares* in Sagittary,

Sagittary, both stars of the nature of Mars, provoking to courage and magnanimity, but inclining to violence and cruelty. Of the second magnitude are the *South-ballance*, and the *Head of Pollux*, both stars of a furious and violent nature. Of the third magnitude, the *Head of Medusa*, or *Algol*, is famous for its mischievous inclinations; and so are the *two Affes*, stars of the fourth magnitude. Of the fifth magnitude are the *Pleiades*, stars of remarkable influence, and celebrated for their sweet and benevolent nature. Stars of the sixth magnitude are very small, yet notwithstanding this, they are not without their operations upon earthly things; as in the breast of the *Crab*, called *Proserpe*, are several little stars which appear only like a white cloud, and yet the force of this constellation has been often felt in the affairs of mankind. These fixed stars also often prove their force in the change of weather, as they happen to rise, culminate, or set with the sun, moon, and planets.

But the constellations which form the twelve signs of the zodiack, have obviously the most powerful and most immediate operation upon man; and the reason is, because they form the pathway of the sun, moon, and planets, in all their perigrinations, and thereby receive from them a more forcible power and energy. And as these signs form a considerable part of the science of astrology, we shall consider them under all their various qualities and affections, both with respect to their operations upon man's body, and upon the four seasons of the year. These signs are known or distinguished by the following characters:

♈ Aries	♋ Cancer	♎ Libra	♏ Capricornus
♉ Taurus	♌ Leo	♏ Scorpio	♐ Aquaries
♊ Gemini	♍ Virgo	♐ Sagittary	♑ Pisces.

They are placed in this order, and divided into four equal parts, answering to the four quarters of the year, because the equator cuts and divides the circle of the zodiack at the point beginning with Aries, and at the opposite point of Libra, dividing the whole into two equal parts, consisting of six northern, and six southern signs. But the reason why the sun's course begins and is reckoned from Aries, is, as tradition informs us, because the sun, when first brought into existence, was placed in this sign. And this is not an unreasonable conjecture, since the spring quarter begins when the sun enters Aries, and brings with it increase and length of days, and all nature begins to multiply and flourish, and, as it were, to rise into new life. These six northern signs terminate with Virgo, and the six southern commence with Libra; but the northern signs have always been considered of a more efficacious and noble nature than the southern.

Philosophers

Philosophers have also assigned another reason for this order and division of the twelve signs of the zodiack, namely, That Nature works by opposition and contrariety, and thus brings about the four states of all elementary bodies, viz. generation, conservation, corruption, and annihilation. As therefore generation is the first state, and is produced and nourished by heat, they begin with the fiery sign Aries. The next quality being conservation, or durability, they signify the same by placing an earthy sign next in order, since earth gives permanency and fixation to corruptible bodies. The third quality being corruptible, it is represented by an airy sign, because air is known to be the source of putrefaction. The last state of an elementary body is its final end, or dissolution; and as water dissolves all corruptible bodies, so have they described it, by placing a watery sign the last of all. In this arrangement of the signs of the zodiack we may further observe, that two passive principles are placed between two active ones; and as our all-wise Creator hath so constructed nature, that the opposition of one thing should occasion the existence or duration of another, so we may observe it in the divisions of the zodiack; for instance, Aries, a fiery sign, is placed opposite to Libra, which is an airy sign; and in all respects resembles a man sitting before a fire with a pair of bellows in his hands, blowing to keep it burning; for without air, fire is soon extinguished. In the same manner it is with the water and the earth; but to make these observations more apparent, we will arrange the signs of the zodiack under all their different qualities and forms.

The Divisions of the Twelve SIGNS of the ZODIACK.

Signs opposite are the }
first six to the last six }
 ♈ ♉ ♊ ♋ ♌ ♍ Northern and commanding
 ♎ ♏ ♐ ♑ ♒ ♓ Southern and obeying

They are divided also according to their four
 Triplicities and Nature }
 Fiery ♈ ♌ ♐ ♒ Hot and dry
 Earthy ♉ ♊ ♋ ♍ Cold and dry
 Airy ♌ ♍ ♎ ♏ Hot and moist
 Watery ♐ ♑ ♒ ♓ Cold and moist

Some are Masculine, as ♈ ♌ ♐ ♒ ♐ ♒ ♒
 Some are Feminine, as ♉ ♊ ♋ ♍ ♎ ♏ ♓

Equinoctial	♈	♎		
Tropical	♈	♉		
Fixed	♈	♌	♊	♎
Common	♈	♌	♊	♎
Moveable	♈	♉	♋	♍

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These

These signs are termed Fixed, Common, and Moveable, because whenever the sun is in any one of them, it answers to the season of the year; the weather being then either moveable, or fixed, or between both.

They are also divided into the four quar- ters of the year, as	Spring quarter	♈	♉	♊
	Summer quarter	♋	♌	♍
	Autumn quarter	♎	♏	♐
	Winter quarter	♑	♒	♓

Aries begins the spring quarter, for which reason all the revolutionary figures, either for the World, or for particular States, are set from the sun entering the first point of the equinoctial sign Aries.

Bicorporal or double bodied	♊	♓	the first part of the sign only.
	♈		

Fruitful Signs	♋	♌	♓	
Barren	♊	♍	♎	
Humane or courteous	♊	♌	♎	♏
Mute signs, or slow of speech	♋	♌	♓	
Feral signs	♍	♈	the last part only.	

Signs of right or long ascensions	♋	♍	♌	♎	♏	♐
Signs of short and oblique ascensions	♑	♒	♓	♈	♉	♊

Signs broken	♏	♐				
Signs whole	♎	♑	♊	♌		
Signs fortunate	♈	♊	♍	♎	♐	♒
Signs unfortunate	♉	♋	♌	♏	♑	♓
Signs sweet	♊	♌	♏			
Signs bitter	♈	♍	♐			
Signs weak	♈	♐	♑			
Signs strong	♍	♌	♏			

Some signs are controvertible in their nature, according to their accidental situation in the Heavens, as ♊ and ♍ in the east are hot and dry, ♉ and ♌ hotish, ♈ cold and moist, ♑ cold and dry. In the west ♊ ♌ and ♑ are cold and moist, ♉ cold, ♐ hot and dry. These qualities are absolutely necessary to be observed in judging of the weather.

When the moon, or lord of the ascendant, is posited, at a nativity, in any of the signs we term hot, the native will be manly and vigorous,
and

and choler will abound in him; but if in any of those signs we term cold, he will then be meek, womanish, and effeminate; all which affections proceed from phlegm.

There are signs called quadrupedian, or four footed, as ♈ ♉ ♊ ♋, because those creatures from whence they are named, have four feet; and in a nativity where either of them ascend, they import that the constitution of the native partakes much of the nature of that creature they represent; for instance, if Aries ascend, then he will be hot and dry, and partake of the qualities of the ram; if Taurus be lord of the ascendant, he will be furious as the bull; if Leo ascend, he will be in nature bold and magnanimous; if Sagittarius, he will be persevering and intrepid; if Capricorn, he will be lustful and libidinous, like the goat. So there are signs of humanity, as ♌ ♍ ♎ ♏, and the first part of ♐; and in nati- vities where any of these signs ascend, or in which the lord of the ascendant is placed, it signifies that the native is of a friendly disposition, humane, affable, and courteous; of an excellent carriage, and engaging behaviour. Again, some signs are called fruitful, as ♊ ♋ ♌; and if the ascendant or his lord, or the moon be placed in any one of these, or if the cusp of the fifth house has one of these upon it, or if his lord be posited in one of them, the native will have many children, or will be of a prolific constitution; but if barren signs possess the aforesaid places, then, according to the plain course of nature, sterility and barrenness will follow. There are also some signs termed mute, as ♊ ♋ ♌. If any of these ascend in a nativity, and Mercury, who is the general significator of speech, be afflicted by the planet Saturn, and the Dragon's Tail in an evil house of heaven, and the ascendant also vitiated, the native will be born dumb; if Mercury be free, and the ascendant only afflicted; or if the ascendant be free, and Mercury afflicted, the native will be generally silent, and slow of speech. But if signs of voice ascend in a nativity, as ♌ ♍ ♎ ♏ ♐, the native will possess a volubility of speech, and be a good orator. Again, some signs are Feral, i. e. brutish, or savage; such are ♌, and the last part of Sagittarius. Some are termed hoarse, or whistling, as ♈ ♉ ♊ ♋; and whenever Leo, or the last part of Sagittarius, ascend in a nativity, the native will be brutishly inclined, and possess an unfeeling and cruel disposition. Those persons in whose nativity ♈ ♉ ♊ ♋ are horoscopical, have a constant hoarseness or whistling in their delivery and speech, though otherwise quick and voluble enough; and those persons are generally crooked, deformed, or imperfectly born, who have ♈ ascending, and Caput Algol posited in the ascendant.

There are also degrees which are termed masculine, feminine, light, dark, smoky, pitted, azimene or deficient, and increase of fortune; these are all exhibited at one view in the following table.

A TABLE Exhibiting the AFFECTIONS and SIGNIFICATIONS of the DEGREES in each SIGN of the ZODIACK.

Signs	Degrees Masculine	Degrees Feminine	Degrees Light	Degrees Dark	Degrees Smoky	Degrees Void	Pitted or Deep Degrees	Deficient or Azimene Degrees	Degrees Increasing Fortune
♈	8 15 30	9 22	8 20 29	3 16	0	24 30	6 11 16 23 29	0	19
♉	11 21 30	5 17 24	7 15 28	3 30	0	12 20	5 12 24 25	6 7 8 9 10	3 15 27
♊	16 26	5 22 30	4 12 22	7 27	0	16 30	2 12 17 26 30	0	11
♋	2 10 23 30	8 12 27	12 28	14	20	18 30	12 17 23 26 30	9 10 11 12 13 14 15	1 2 3 4 15
♌	5 15 30	8 23	30	10	20	25	6 13 15 22 23 28	18 27 28	2 5 7 19
♍	12 30	8 20	8 16	5 30	22	10 27	8 13 16 21 22	0	3 14 20
♎	5 20 30	15 27	5 18 27	10 21	0	30	17 20 30	0	3 15 21
♏	4 17 30	14 25	8 22	3 30	24	14 29	9 10 22 23 27	19 28	7 18 20
♐	2 12 30	5 24	9 19 30	12	23	0	7 12 15 24 27 30	1 7 8 18 19	13 20
♑	11 30	19	10 19	7 22 30	15	25	7 17 22 24 29	26 27 28 29	12 13 14 20
♒	5 21 27	15 25 30	9 21 30	13	4	25	1 12 17 22 24 29	18 19	7 16 17 20
♓	10 23 30	20 28	12 22 28	6 18 30	0	25	4 9 24 27 28	0	13 20

In the first column against ♈, you find 8 . 15 . 30, under the column of masculine degrees; and under the column of feminine, you have 9 . 22, which shews that the first eight degrees of ♈ are masculine, and the ninth degree feminine; from 9 to 15 are masculine, and from 15 to 22, feminine; and from 22 to 30, are masculine. The use of which is, that if the principal significator in a nativity be posited in the degrees and signs masculine, be the native male or female, it argues, that he or she shall inherit a more masculine temper and resolution than ordinary. But if the significator be in feminine signs and degrees, then the native will be more effeminate, timid, and less robust. The same observation holds good with respect to the other signs and degrees, as in the table they stand directed. The fourth column points out that there are certain degrees in each sign, which are termed *light*; and if either of these ascend

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in a nativity, the native will be of a fairer and clearer complexion than ordinary. The fifth column shews that there are degrees termed *dark* or *obscure*; and whenever these happen to be horiscopical in a nativity, it declares the native to be of a dark and fallow complexion, and if he should be born deformed, his deformity will be considerably greater. The sixth column shews which degrees of the zodiack are called *smoky*; and if any of them arise on the eastern fineter at the time of birth, they declare the native of a mixed complexion, neither fair nor swarthy, but partaking of both; and similar to his complexion, will be his understanding. The seventh column shews which of the degrees of the zodiack are called *void*, and if the ascendant in the radix of any nativity, be posited in them, it declares an imbecility in the judgment and understanding of the native; and the further he enters into conversation or business, the more obvious will this defect appear. The eighth column points out what degrees in each of the twelve signs, are called *deep* and *pitted*; and these, in a nativity, signify, that if the ascendant, his lord, and the moon, be situated in any of them, the native will be of an hasty and imperfect speech, incapable of expressing his desires, or of declaring his sentiments; and will be always involved in vexatious litigations and disputes; and like a man in a pit or snare, will want the assistance of another to help him out. The ninth column distinguishes the *azimene*, *lame*, or *deficient* degrees; and if in a nativity any one of these ascend, or the lord of the ascendant, or the moon, be in any of them, the native will be crooked, lame, or deformed; or in some manner vitiated in the member or part of the body that the sign governs, in which such azimene degrees shall happen to be. This rule is so unexceptionable and invariable, that it ought to be well considered in the judgment of every nativity. The tenth column points out all the degrees in the twelve signs that are augmentors or increasers of fortune; and the knowledge to be derived from them is, that if, in a nativity, the cusp of the second house, or lord of the second, Jupiter, or part of fortune, be in degrees augmenting, they then become arguments of much wealth; and presage that the native shall, according to his capacity or situation in life, attain to still greater honour, riches, or preferment.

But besides these general properties, each of the signs possess a particular efficacy and virtue peculiar to themselves, or to that part of the heavens wherein they bear rule. For as upon earth, all ground will not bring forth the same fruit, so in the heavens, all places or parts thereof, will not produce the same effects. Upon the earth, a man in his journey rides over ten miles, more or less, upon the sands; at another time he traces over as many miles more upon the clays; and after that, he proceeds on another ten miles, upon the marle and gravel. Similar to this, by the most correct observation, appears to be the alternate variations of
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the heavenly matter. This we shall render apparent, by examining the different and distinct qualities of every sign, throughout all the degrees of the zodiack. And first,

OF A R I E S ♈.

This Sign, observation and experience both inform us, is hot and dry, like an high gravelly or sandy ground; and when this sign ascends at a birth, or if the sun or moon be posited in it, it usually contributes unto the native a dry body, lean and spare, strong and large bones and limbs, piercing eyes, a swarthy or fallow complexion, and sandy-coloured or red hair, and inclines him to be cholerick, brutal, violent, and intemperate; that is, this sign naturally produces these effects. But if the planets Jupiter or Venus be in the ascendant, or in this sign, it very materially alters both the constitution and complexion of the native for the better; but if Saturn or Mars are posited there, then it is altered considerably for the worse*. For as some land will bear wheat, and other land only rye, and yet by adding compost to it, or by ordering it accordingly, the nature of the mould may oftentimes be changed, and made to bring forth fruit contrary to its own nature. Just the same it is when the planets, or their aspects, fall strongly into a sign, they quite change its nature and effect; but if none of these happen, then the sign Aries, and the rest, unalterably pursue their own nature.

Aries is an equinoctial, cardinal, diurnal, moveable, fiery, cholerick, hot and dry, luxurious, violent sign, eastern, and of the fiery triplicity. It is the day-house of Mars, and consists of twelve stars. The diseases produced by this sign are, the small-pox and falling sickness, apoplexies, head-ach, megrums, baldness, and all diseases of the head and face, hair-lips, ring-worms, measles, fevers, convulsions, and the dead palsey. The regions over which Aries presides, are England, France, Bastarnea, Syria, Palestine, the Upper Burgundy, Germany, Swisserland, the Upper Silisia, the Lesser Poland, Denmark, and Judea; the cities of Naples, Capua, Ancova, Imolia, Ferraria, Florence, Verona, Lindavia, Brunswick, Cracoria, Marseilles, Scragosse, Borganum, Cæsarea, Padua, Augusta, and Utrecht. In man, it governs the head and face; and the colour it rules is white mixed with red.

T A U R U S ♉.

Taurus differs greatly from the preceding sign, being in nature cold and dry, as if, out of a hot and sandy soil, a man were on a sudden to enter into a cold deep clay country. If this sign ascends at a birth, or is

* See Doct. of Nat. lib. i. cap. 10. sect. 1.

posited in the sun or moon's place, it usually renders a person with a broad brow, thick lips, dark curling hair, of qualities somewhat brutal and unfeeling; melancholy, and slow to anger; but when once enraged, violent and furious, and difficult to be appeased. Hence it follows that Taurus is an earthy, cold, dry, melancholy, feminine, fixed, nocturnal sign, southern, and of the earthy triplicity; the night-house of Venus, and contains twenty-three stars. The diseases incident to this sign are, cold and dry melancholic habits, fluxes of rheum, wens in the neck, sore throats, king's-evil, quinsies, and consumptions. The regions over which it presides are, Persia, Media, Parthia, Cyprus, the islands of the Archipelago, the Lesser Asia, White Russia, the Greater Poland, Ireland, Lorraine, Helvetia, Rhetica, Franconia, and Switzerland; with the cities of Mantua, Borronia, Parma, Senas, Terentia, Bythinia, Panorum, Heriopolis, Leipfæ, and Nantz. In man, it governs the neck and throat; and the colour it rules is red mixed with citron.

G E M I N I ♊.

Gemini is in nature hot and moist, like a fat and rich soil; and produces a native fair and tall, of straight body, and sanguine complexion, rather dark than clear; the arms long, but oftentimes the hands and feet short and fleshy; the hair and eye generally a dark hazle, of perfect sight, and lively wanton look; the understanding sound, and judicious in worldly affairs. Gemini is defined an airy, hot, moist, sanguine, double bodied, masculine, diurnal, western sign, of the airy triplicity. It is the day-house of Mercury; and consists of eighteen fixed stars. The diseases produced by this sign, are, all infirmities of the arms, shoulders, and hands, phrenzy fevers, corrupted blood, fractures, and disorders in the brain. The regions over which it presides are, the west and south-west of England, Brabant, Flanders, America, Lombardy, Sardinia, and Wittembergia; the cities of London, Mentz, Corduba, Brughes, Hafford, Norringberg, Lovaine, Mogontia, and Versailles. In man he governs the hands, arms, and shoulders; and rules all mixed red and white colours.

C A N C E R ♋.

This sign, like a watery moorish land, is by nature cold and moist; and when it ascends at the time of birth, it yields a native fair and pale, of a short and small stature, the upper part of the body generally large, with a round face, brown hair, and grey eyes; of qualities phlegmatic and heavy, effeminate constitution, and small voice; if a woman, inclined to have many children. Cancer is the only house of the moon, and
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is the first sign of the watery or northern triplicity ; it is a watery, cold, moist, phlegmatic, feminine, nocturnal, moveable, fruitful, solstitial sign ; and comprehends nine fixed stars. Peculiar to this sign are all disorders of the breast and stomach, pleurifies, indigestion, shortness of breath, want of appetite, cancers, coughs, phthisicks, dropfies, surfeits, imposthumes, asthmas, and consumptions. The regions which are more immediately under the government of this sign, are Scotland, Holland, Zealand, Granada, Burgundy, Numidia, Africa, Bythinia, Phrygia, Chalcis, and Carthage ; together with the cities of Constantinople, Tunis, York, St. Andrews, Venice, Algiers, Genoa, Amsterdam, Magdenburgh, Cadiz, St. Lucia, and New-York. In man, it governs the breast, ribs, lungs, liver, pleura, and verticle of the stomach ; and the colour it rules is green and russet.

L E O ♌.

Leo is the only house of the sun, by nature fiery, hot, dry, masculine, choleric, barren, and commanding, eastern, and of the fiery triplicity ; and claims twenty-seven of the fixed stars. When this sign ascends in a nativity, it denotes that the native will be of a large masculine body, broad shoulders, and austere countenance ; dark or yellowish hair, large commanding eye, sprightly look, and strong voice ; the visage oval and ruddy, or sanguine ; a resolute and courageous spirit, aspiring mind, free and generous heart, with an open, bold, and courteous disposition. It must however be remarked, that the beginning and middle of this sign produces all the above faculties in the greatest degree of strength ; and that in the latter part of the sign, the native will be rather spare and thin, with light or flaxen hair, and of a weaker constitution and temperature. The diseases produced under the sign Leo, are all the passions and affections of the heart, as convulsions, swoonings, tremblings, qualms, violent fevers, plagues, pestilencies, small-pox, measles, yellow jaundice, pleurifies, sore eyes, all diseases arising from choler, and all pains in the back, ribs, and bowels. The provinces under the rule of Leo, are Italy, the Alps, Silicia, Bohemia, Phoenicia, Chaldeia, part of Turkey, and Apulia ; also the cities of Rome, Damascus, Cremona, Prague, Linzinus, Philadelphia, Syracuse, Bristol, Croton, and Ravenna. In man, it governs the heart and back, the vertebra of the neck, and pericraneum. It rules the colours red and green.

V I R G O ♍.

Virgo is an earthy, cold, dry, barren, feminine, southern, nocturnal, melancholy sign, of the earthy triplicity, and the house and exaltation of Mercury, consisting of twenty-four fixed stars. When this sign ascends,
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it personates a decent and well-composed body, slender, and above the middle stature, of a ruddy brown complexion, black or dark brown lank hair, the visage somewhat round, the voice small and shrill, a witty and ingenious mind, studious, but rather unstable; and if the ascendant be free from the malevolent aspects of Saturn, and this sign ascends with Mercury therein, the person who has them so situated at his birth, will be an excellent orator. The particular diseases of this sign, are those produced by worms, wind, and obstructions; hardness of the spleen, mother, hypocondriack, melancholy, cholick, and illick passion. The regions under the government of Virgo, are Babylon, Mesopotamia, Assyria, Achaia, Greece, Croatia, Corinthia, Crete, the Dutchy of Athens, part of Gallia Comata, part of Rhenus and the Lower Silesia; with the cities of Jerusalem, Corinth, Navarre, Arethium, Brundusium, Padua, Tolouse, Lugduna, Paris, Basil, Cratistavia, Heidelberg, Sigina, Erphordia, and Lyons. In man it governs the belly, bowels, spleen, omentum, navel, and diaphragma; and it rules the colour black speckled with blue.

L I B R A ♎

Libra is a sign aerial, sanguine, hot and moist, equinoctial, cardinal, moveable, masculine, western, diurnal, and humane; the day house of Venus, of the airy triplicity, and consists of eight stars. At a birth it produces one of a tall, strait, and well-made body; of a round, lovely, and beautiful visage, a fine sanguine complexion in youth, but in old age commonly brings pimples, or a very deep red colour in the face; the hair yellow, or somewhat tending to flaxen, long and lank, grey eyes, of a courteous friendly disposition, with a mind just and upright in all its pursuits. The diseases common to this sign are, the stone, gravel, heat, wind, cholick, and diseases in the loins, impostumes, or ulcers in the reins, bladder, or kidneys; corruption of blood, weakness in the back, and gonorrhoeas. The regions under its peculiar sway, are Bactriana, Caspia, Seres, Oasis, Æthiopia, Sabandia, Alfatia, Sundgavia, Livonia, Austria, Pannonia, Portugal, and the dukedom of Savoy. Also the cities of Lisbon, Spria, Placentia, Lauday, Friesbury, Heilborn, Antwerp, Frankford, Vienna, Olyfiponis, Arafatum, Cajeta, Charles-Town, Suesia, Argentum, Veldkirchium, and Halafrisinga. In man it governs the reins, kidneys, and bladder; and the colours under its rule are black, dark crimson, or tawney colour.

S C O R P I O ♏.

Scorpio is a moist, cold, phlegmatic, feminine, nocturnal, fixed, northern sign; the night-house and joy of Mars, and is of the watery trigon; and includes twelve stars. It gives a strong, robust, corpulent body, of a middle stature,

stature, broad visage, brown complexion, and brown curling hair; an hairy body, short neck, and short thick legs, quick in bodily motion, but reserved and thoughtful in conversation. The diseases incident to Scorpio, are the stone and gravel in the bladder, stranguary, and other imperfections in the urinal passage; ruptures, fistulas, hemorrhoids, venereal disease, running in the reins, priapisms, scurvy, and piles. It bears rule over the regions of Matragenitida, Commagena, Cappadocia, Judea, Idumea, Mauritania, Getulia, Catalonia, Norwegia, the Western Silesia, and the Upper Bavaria, the Kingdom of Fez, and Barbary; together with the cities of Algiers, Valentia, Trapizuntia, Aquilla, Postoria, Camerinum, Petavium, Messina, Vienna, of the Allobroges, Gedanum, Crema, Ariminum, and Franckford upon Odor. In man, it governs the privities, seminal vessels, groin, bladder, and fundament; and prefers a brown colour.

S A G I T T A R I U S ♐.

Sagittarius is a fiery, hot, dry, masculine, diurnal, eastern, common, bicorporal sign, of the fiery trigon; the house and joy of Jupiter, containing thirty-one stars. At a birth it endows the native with a well-formed body, rather above the middle stature; with an handsome comely countenance, a visage somewhat long, ruddy complexion, chesnut coloured hair, but subject to baldness; the body strong, active, and generally makes a good horseman; stout hearted, intrepid, and careless of danger. The diseases proper to this sign, are the sciatica, windy gouts, running sores, heat of the blood, pestilential fevers, and disorders produced by intemperateness, and falls from horses. The regions under its government are those of Arabia Felix, Tyrrhenia, Celtica, Hispaniola, Dalmatia, Slavonia, Hungaria, Moravia, Misnia, Provincia Lyguria, and Spain; the cities of Toledo, Mutina, Narbonne, Avignon, Cologne, Agrippina, Stutgardia, Rottemburgus, Cullen, Tuberinum Indemburges, and Buda. In man it governs the thighs, hips, and os sacrum, and rules the yellow green colour, tending to red.

C A P R I C O R N ♑.

Capricorn is an earthy, cold, dry, melancholy, feminine, nocturnal, moveable, cardinal, solstitial, domestic, southern, quadrupedian sign, of the earthy triplicity, the house of Saturn, and exaltation of Mars; and contains twenty-eight stars. When this sign governs a nativity, it produces a slender stature, of a dry constitution, long thin visage, small beard, dark hair, long neck, and narrow chin and breast; with a disposition collected, witty, and subtle. The diseases peculiar to Capricorn, are the gout, sprains, fractures, dislocations, leprosy, itch, scabs, and all diseases of melancholy,

melancholy, and hyſtericks. The regions over which it bears ſway, are thoſe of India, Ariana, Macedonia, Illyria, Thracia, Boſnia, Mexico, Bulgaria, Greece, Muſcovy, Lithuania, Saxony, Morea, the Orcades, Stiria, Romandiola, Marchia, Heſſia, Teringia, and Albany. Like- wiſe the cities of Juliacum, Chevonja, Berga, Mecklinberg, Gaudanum, Vilna, Oxford, Brandenburgh, Auguſta, Conſtantia, Derrhona, Feven- tra, Fortona, and Pratum. In man, it governs the knees and hams ; and rules the black or dark brown colour.

A Q U A R I E S ≡

Aquaries is an airy, hot, moiſt, rational, fixed, humane, diurnal, ſanguine, maſculine, weſtern ſign ; of the airy triplicity ; the day-houſe of Saturn, and comprehends, in its degrees of the zodiack, twenty-four ſtars. In a nativity, it denotes a perſon of well-ſet, thick, robuſt, ſtrong body, long viſage, and pale delicate countenance ; clear ſanguine complexion, with bright ſandy, or dark flaxen hair. The diſeaſes common to this ſign are, lameneſs and bruises in the ancles, fractures and diſloca- tions, corruption and putrefaction of the blood, gouts, cramps, and rheuma- tiſms. The regions under its government are, Oxiana, Sogdiana, the Deſerts of Arabia, Patrea, Azania, Sarmatia, Great Tartary, Wolachia, Red Ruſſia, Dania, the ſouth part of Sweden, Weſtphalia, Moſſelani, Pedemantum, part of Bavaria, Croacia, Germany, and Muſcovy ; with the cities of Hamburgh, Breva, Montſerrat, Trent, Piſaurum in Italy, Salisburgus. Ingolſtadius, Forum, Sempronium, and Bremen. In man it governs the legs and ancles ; and rules the ſky colour or blue.

P I S C E S ✕.

Piſces is a watery, cold, moiſt, feminine, ſlegmatic, nocturnal, com- mon, bicorporal, northern, idle, effeminate, ſickly, fruitful ſign, of the watery triplicity, the houſe of Jupiter, and the exaltation of Venus ; and conſiſts of twenty-four ſtars. It produces a native of a ſhort ſtature, pale complexion, thick ſhoulders, brown hair, of a fleſhy body, not very up- right ; round ſhouldered, with an incurvating of the head. The diſeaſes produced by this ſign, are gouts, lameneſs, and pains incident to the feet ; ſalt phlegm, biles, pimples, and ulcers proceeding from putrified blood, alſo all cold and moiſt diſeaſes. The regions it governs are, Phazonia, Nazomonitidis, Garmatia, Lydia, Pamphilia, Sileſia, Calabria, Portu- gal, Normandy, Galitia, Luſitania, Egypt, Garomentus ; and the cities of Alexandria, Sibia, or Hyſpalis Compoſtella, Parantium, Rhotoma- gum, Normatia, Ratiſbonne, and Rhemes. In man it governs the feet and toes ; and preſides over the pure white colour.

It may perhaps be thought, by some of my readers, that the foregoing influences attributed to the twelve signs of the zodiack, are merely conjectural and imaginary. But the artist, whoever he be, that has the good sense to determine for himself, by the standard of experience and observation only, will carefully attend to all that has been stated, as the particular effect and virtue of each respective sign. For without an intimate acquaintance with them, no correct judgment can be formed upon any nativity; but, on the contrary, if the foregoing rules are strictly attended to, no one who tries them, will ever find an error in his calculations.

Considerations on the Natural Properties, Influences, and Effects of the SUN, MOON, and PLANETS.

THE importance of these celestial luminaries in the scale of Nature, and the force of their operations upon the animal and vegetable systems, require that they should be thoroughly investigated, and their properties well understood, before any advances are made in calculating nativities, or resolving horary questions. We shall begin with Saturn, the most remote of the superior planets, and consider them individually, in the following order :

Saturn	♄	Mars	♂	Venus	♀
Jupiter	♃	Luna	☾	Mercury	☿
And the central Sun ☉.					

There are also other characters which we shall have occasion to speak of; The Dragon's Head ☊, the Dragon's Tail ☋, and the Part of Fortune ☽. And first,

Of S A T U R N ♄.

Saturn is the most supreme, or most elevated of all the planets, being placed between Jupiter and the firmament, at about seven hundred and eighty millions of miles from the sun. It travels in its orb at the rate of eighteen thousand miles every hour, and performs its annual revolution round the sun in twenty-nine years, one hundred and sixty-seven days, and five hours of our time; which makes only one year to that planet. And though it appears to us no larger than a star of the third magnitude, yet its diameter is found to be no less than sixty-seven thousand English miles; and consequently near six hundred times as big as the earth. This planet is surrounded by a thin broad ring, somewhat resembling the horizon of an artificial globe; and it appears double when seen through a good telescope. It is inclined thirty degrees to the ecliptic, and is about twenty-one thousand miles in breadth; which is equal to its distance from Saturn on all sides. There is reason to believe that the ring turns round its axis, because, when it is almost edge-ways to us, it appears somewhat thicker on one side of the planet than on the other; and the thickest edge has been seen on different sides at different times. But Saturn having no visible spots on his body, whereby to determine the time of his turning round his axis, the length of his days and nights, and the position of his axis, are wholly unknown to us. He has two degrees forty-eight

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minutes north, and two degrees forty-nine minutes south latitude. He is retrograde one hundred and forty days, and stationary five days before, and five days after his retrogradation.

Saturn is in nature cold and dry, occasioned by his being so far removed from the heat of the sun ; abounds in moist vapours, and is a melancholy, earthy, masculine, solitary, diurnal, malevolent planet ; and the greater infortune. His effects when lord of the ascendant, or principal ruler of a nativity, with all his qualities, are as follow : He produces a middle stature, with a dark, swarthy, or pale complexion, small leering black eyes, broad forehead, lean face, lowering brow, thick nose and lips, large ears, black or brown hair, broad shoulders, thin beard, with small lean thighs and legs. If this planet is well dignified at the time of birth, the native will be of an acute and penetrating imagination ; in his conduct austere, in words reserved, in speaking and giving very spare, in labour patient, in arguing or disputing, grave ; in obtaining the goods of this life, studious and solicitous ; in his attachments either to wife or friend, constant and unequivocal ; in prejudice or resentment, rigid and inexorable. But if this planet be ill dignified at the time of birth, the native will be naturally sordid, envious, covetous, mistrustful, cowardly, sluggish, outwardly dissembling, false, stubborn, malicious, and perpetually dissatisfied with himself, and with all about him. When Saturn is oriental, the human stature will be shorter than usual, and when occidental, thin, lean, and less hairy. If his latitude be north, the native will be hairy and corpulent ; if without any latitude, he will be of large bones and muscles ; and if meridional, fat, smooth, and fleshy ; in his first station, strong, and well-favoured ; and in his second station, weak and ill-favoured. These remarks likewise hold good with respect to all the other planets. It is also to be remarked, that when Saturn is significator of travelling, he betokens long and laborious journies, perilous adventures, and dangerous imprisonment. Saturn governs the spleen, right ear, bones, teeth, joints, and retentive faculty in man ; and rules every thing bitter, sharp, or acrid. His government and effects in all other respects are as follow :

Diseases under Saturn.—All melancholy and nervous affections, quartan agues, falling sickness, black jaundice, tooth-ach, leprosy, defluxions, fistulas, pains in the limbs and joints, gout, rheumatism, hemorrhoides, deafness, insanity, palsy, consumptions, dropy, chin cough, fractures, apoplexies, and all phlegmatic humours ; and in conceptions, he rules the first and the eighth months.

Herbs and plants under Saturn.—Barley, fumatory, beech-tree, bifoile, birdsfoot, bistort, buckshorn, plantane, vervane, spinach, bearsfoot, wolfbane, ferne, fage, box, poppy, angelica, tamarine, capers, rue, willow, yew-tree, cypress-tree, hemp, pine-tree, wild champions, pilewort, cleavers, clowns-woundwort, comfrey, cudweed, crosswort, darnel, dodder, epithymum, elm-tree, osmond royal, fleawort, flixweed, gout-wort, stinking gladen, winter-green, hounds tongue, hawkweed, hemlock, hemp, henbane, horsetail, knapweed, knot-grass, medler, moss, mullen, nightshade, polypody, quince, rupture-wort, rushes, Solomon's seal, yarrow, ceterach, Saracen's confound, service tree, tamarisk, black thorn, melancholy thistle, thorowax, tuttan, aconite, asphodil, agnus castus, starwort, orach, shepherd's-purse, black helebore, mandrake, opium. In gathering his herbs the ancients turned their faces towards the east, in his planetary hour, when in an angle, and essentially fortified, with the moon applying to him by sextile or trine.

Stones, metals, and minerals.—The sapphire, and lapis lazuli, or that stone of which azure is made; likewise all unpolished black and blue stones; the loadstone, tin and lead, and the dross of all metals.

Animals under Saturn.—The ass, the cat, the hare, mouse, dog, wolf, bear, elephant, basilisk, crocodile, scorpion, adder, serpent, toad, hog, and all creeping things produced by putrefaction. Also the tortoise, the eel, and all kinds of shell fish. Among birds, the crow, lapwing, owl, bat, crane, peacock, thrush, black-bird, ostrich, and cuckoo.

Weather and winds.—He brings cloudy, dark, obscure weather, with cold biting winds, and thick, heavy, condensed air. These are his general effects; but the more particular and immediate alterations of weather produced by this planet, are only to be known by his several positions and aspects with other planets, fortitudes, and debilities, of which I shall treat at large in my third book. Saturn delights in the eastern quarter of the heavens; and causeth the eastern winds. He is friendly to Jupiter, Sol, and Mercury, but at enmity with Mars, Venus, and the Moon.

Triplicity and Signs.—He governs the sign Capricorn by night, and Aquaries by day, and the airy triplicity by day. Of the weekly days he rules Saturday, the first hour from sun rising, and the eighth hour the same day, and the first hour of Tuesday night.

Regions under Saturn.—Bavaria, Saxony, Stiria, Romandiola, Ravenna, Constantia, and Ingoldstadt.

Years

Years.—Saturn's greatest year is four hundred and sixty-five; his great is fifty-seven; his mean, forty-three and a half; and his least, is thirty. The signification of which, in astrology, is, that if a kingdom, city, town, principality, or family, takes its rise when Saturn is essentially and accidentally strong, and well fortified, it is probable the same will continue in honour and prosperity, without any material alteration, for the space of four hundred and sixty-five years. Again, if in a nativity, Saturn is well dignified, is lord of the geniture, and not afflicted by any cross aspect, then the native, according to the common course of nature, may live fifty-seven years; if the planet be but meanly dignified, then the native will not live more than forty-three years; and if he be weakly dignified, he will not live more than thirty years; for the nature of Saturn at best is cold and dry, which are qualities destructive to health and long-life in man.

Orb.—Saturn's orb is nine degrees before and after any aspect; that is, his influence begins to operate, when either he applies, or any planet applies to him, within nine degrees of his perfect aspect, and his influence continues in force, until he is separated nine degrees from the aspect partial.

J U P I T E R 2.

Jupiter is the next planet below Saturn; and is called the *greater fortune*. He appears to our sight the largest of any star in magnitude except Venus; and is of a bright, resplendent, clear aspect. Modern astronomers have proved him to be four hundred and twenty-six millions of miles from the sun, and above a thousand times bigger than our earth; he goes in his orbit at the astonishing rate of near twenty-six thousand miles an hour, and his diameter is computed at eighteen thousand English miles, which is more than ten times the diameter of the earth. He completes his course through the twelve signs of the zodiack in eleven years, three hundred and fourteen days, and twelve hours. He is considerably swifter in motion than Saturn; but to us his mean motion is four minutes fifty-nine seconds; his swift motion fourteen minutes. He has exaltation in fifteen degrees of Cancer; suffers detriment in Gemini and Virgo, and receives his fall in fifteen degrees of Capricorn. His greatest latitude north, is one degree thirty-eight minutes; and his greatest latitude south, one degree and forty minutes. He is retrograde one hundred and twenty days; and stationary five days before, and four days after his retrogradation. His orb, or radiation, is nine degrees before and after any of his aspects.

Jupiter is a diurnal, masculine planet, temperately hot and moist, airy and sanguine; author of temperance, modesty, sobriety, and justice. He rules the lungs, liver, reins, blood, digestive virtue, and natural

ral faculties of man. When he presides over a nativity, he gives an erect and tall stature, a handsome rosy complexion, an oval visage, high forehead, large grey eyes, soft thick brown hair, a well set comely body, short neck, large wide chest; robust, strong and well proportioned thighs and legs, with long feet; his speech sober and manly, and his conversation grave and commanding. And if well dignified at the birth, this planet betokens most admirable manners and disposition to the native. He will be in general magnanimous, faithful, and prudent, honourably aspiring after high deserts and noble actions, a lover of fair dealing, desirous of serving all men, just, honest, and religious; of easy access, and of affable manners and conversation; kind and affectionate to his family and friends; charitable and liberal to the utmost extent of his abilities; wise, prudent, and virtuous, hating all mean and sordid actions. But if Jupiter be ill-dignified, and afflicted with evil aspects at the time of birth, he then betokens a profligate and careless disposition, of mean abilities, and shallow understanding; a bigot in religion, and obstinate in maintaining erroneous doctrines; abandoned to evil company; easily seduced to folly and extravagance; a sycophant to every one above him, and a tyrant in his own family. If the planet be oriental at the birth, the native will be more sanguine and ruddy, with larger eyes, and more corpulent body, and generally gives a mole or mark upon the right foot. If occidental, then it bestows a most fair and lovely complexion, particularly to a female; the stature somewhat shorter, the hair light brown, or approaching to flaxen, but thin round the temples and forehead.

Diseases under Jupiter.—All infirmities of the liver, obstructions, pluries, apoplexies, inflammation of the lungs, infirmities in the left ear, palpitations of the heart, cramps, pains in the back, disorders in the reins, proceeding from corruption of blood; quinsies, windiness, fevers, proceeding from a superabundance of blood, all griefs in the head, pulse, feed, arteries, convulsions, pricking and shooting in the body, and putrefaction of the humours. In generation, he governs the second and the ninth months.

Herbs and plants.—Agrimony, Alexander, asparagus, avens, bay-tree, elecampain, beets, bethony, borrag, bilberries, bugloss, chervil, colts-foot, sweet cicely, cinquefoile, alcost, dandelion, docks, bloodwort, quickgrass, endive, harts tongue, hyssop, liverwort, lungwort, sweet-maudlin, oak-tree, red roses, sage, faucealone, scurvy grass, succory, cherries, lady's-thistle, barberries, strawberries, liquorice, apples, mulberries, myrobolans, olives, peaches, pear-tree, self-heal, wheat, madder, mastich, sugar, honey, rhubarb, violets, pomegranate, mint, saffron, daisy, feverfew, nutmegs, gillyflowers, mace, cloves, flax, balm, fumitory, wild

and sweet marjoram, borragé, St. John's wort, almond-tree, hazel, fig-tree, gooseberry-tree, pine-tree, corral-tree, ivy, and the vine.—Rule for gathering, the same as under Saturn.

Stones, metals, and minerals.—The topaz, amethyst, marble, emerald, chrystal, sapphire, hyacinth, bezoar, and freestone. Tin, lead, and pewter.

Animals.—The unicorn, doe, hart, stag, ox, elephant, horse, sheep, and all domestick animals, that do not fly the dominion of man. Also the whale, dolphin, sea-serpent, and sheth-fish. Among birds, the eagle, stork, peacock, pheasant, partridge, stock-dove, snipe, lark, &c.

Weather and winds.—Jupiter produces pleasant, healthful, and serene weather; and governs the north and north-east winds. He is friendly with Saturn, Sol, Venus, Mercury, and Luna, but at enmity with Mars. We call Thursday his day; and he rules on Sunday night. His influence commences an hour after sun rise, and he governs the first hour and the eighth.

Signs and triplicity. He rules the celestial sign Sagittary by day, and Pisces by night. The effect of which is, that if Jupiter be significator in the revolution of any year, by day, and in Sagittary, he is so much the more fortified; and if in Pisces, in a nocturnal revolution, the effect is the same. This observation extends to all the other planets. He presides over the fiery triplicity by night; so that if Jupiter be in twenty degrees of Aries, or the tenth degree of Leo, in any *diurnal* revolution, he shall be accounted peregrine, as not having any dignity therein, being neither in his house, exaltation, term, triplicity, or face; but in a *nocturnal* revolution, he would not be accounted peregrine, for then he would have triplicity in both these signs.

Journies—When he is significator, he denotes pleasant travelling, good success, safety, health, and mirth.

Countries under Jupiter.—Spain, Hungary, Babylon, Persia, and Cullen.

Colours under Jupiter.—Sea-green, blue, purple, ash-colour, a mixed yellow and green.

Years.—Jupiter's greatest year is four hundred and twenty-eight; the longest year he gives is seventy-nine; his mean year is forty-five; and his least year is twelve.

MARS

M A R S ♂ .

Mars is next located to Jupiter, and is the first planet above the earth and moon's orbit. His distance from the sun is computed at one hundred and twenty-five millions of miles; and by travelling at the rate of forty-seven thousand miles every hour, he goes round the sun in six hundred and eighty-six of our days, and four hours; which is the exact length of his year, and contains six hundred and sixty-seven days and three quarters; but every day and night together, is forty minutes longer than with us. His diameter is four thousand four hundred and forty-four miles, which is but a fifth part so large as the earth. He is of a deep fiery red colour, and by his appulses to some of the fixed stars, seems to be encompassed by a very gross atmosphere. His mean motion is thirty-one ^{11 1/2} ~~degrees~~ ^{1/2} ~~minutes~~ ^{1/2} twenty-seven ^{36 1/2} ~~minutes~~ ^{1/2}; and his swift motion from thirty-two to forty-four minutes. His exaltation is in twenty-eight degrees of Capricorn; his fall in twenty-eight degrees of Cancer, and his detriment in Libra and Taurus. His greatest north latitude is four degrees thirty-one minutes; and his greatest south latitude six degrees forty-seven minutes. He is retrograde eighty days, and stationary two or three days before retrogradation, and two days before direction. His orb or radiation is seven degrees before and after any of his aspects.

Mars is a masculine, nocturnal planet, in nature hot and dry, choleric and fiery, the lesser infortune, author of quarrels, dissensions, strife, war, and battle; and rules the gall, left ear, head, face, smell, imagination, and attractive faculty of man. This planet presiding at a birth, renders up a strong, well-set body, of short stature, but large bones, rather lean than fat; a brown ruddy complexion, red, sandy, flaxen, or light brown hair, round face, sharp hazle eyes, confident bold countenance, active and fearless. If well dignified, the native will inherit a courageous and invincible disposition; unsusceptible of fear or danger; hazarding his life on all occasions, and in all perils; subject to no reason in war or contention; unwilling to obey or submit to any superior; regardless of all things in comparison of triumphing over his enemy or antagonist; and yet prudent in the management and direction of his private concerns. If the planet be ill dignified, and afflicted with cross aspects, the party will then grow up a trumpeter of his own fame and consequence, without decency or honesty; a lover of malicious quarrels and affrays; prone to wickedness and slaughter, and in danger of committing murder, of robbing on the highway, of becoming a thief, traitor, or incendiary; of a turbulent spirit, obscene, rash, inhuman, and treacherous, fearing neither God nor man, given up to every species of fraud, violence, cruelty, and oppression. If the planet be oriental at the nativity, the native will be above the middle stature, very hairy, and of a clearer complexion. If occidental, the native will

will be short, of a more ruddy complexion, a small head, with yellow hair, and a dry constitution.

Diseases under Mars. Pestilential fevers, plagues, murrains, tertian agues, meagrima, carbuncles, yellow jaundice, burnings and scaldings, ringworms, blisters, phrenzy fevers, all hot and feverish complaints in the head, bloody flux, fistulas, diseases of the genitals, wounds of every description, stone in the reins and bladder, the disuria, iscuria, diabetes, stranguary, small-pox, shingles, St. Anthony's Fire, choler, and all choleric diseases, wounds, or bruises by iron or fire, overflowing of the gall, and all effects proceeding from intemperate anger and passion.

Herbs and plants. Arsesmart, assarum, barberry bush, broom, sweet basil, broom, rape, butchers broom, bramble, brook lime, bettony, crow-foot, madder, wake, roben, cranes bill, cotton-thistle, toad flax, garlick, hurt bush, hawthorn, hops, masterwort, rocket, mustard, hedge mustard, onions, dittany, cardis benedictus, radish, horse radish, rhubarb, rha-pontick, monks rhubarb, thistles, woolly thistle, star thistle, treacle-mustard, dyers weed, wormwood, birthwort, camelion thistle, danewort, eslue, cornel-tree, euphorbium, spearwort, white hellebore, sponge, laurel steel, monkshood, leeks, scammony, colloquintida, elatarum, devils milk, nettles, ginger, pepper, red sanders, briers, cammock, horehound, and all trees that are prickly and thorny.—Rule for gathering, the same as before.

Stones, metals, and minerals. The bloodstone, loadstone, jasper, touchstone, adamant, Amethyst of divers colours; antimony, stone-sulphur, vermillion, white arsenic, &c.

Animals. The mastiff, wolf, tyger, cockatrice, panther, and all such beasts as are ravenous and wild. Also the shark, pike, barble, fork fish, all stinging water serpents, and voracious fish. Of birds the hawk, kite, raven, vulture, owl, cormorant, crow, magpye, and all birds of prey.

Weather and winds. Of Mars proceedeth thunder and lightning, fiery meteors, pestilential air, and all strange phenomena in the heavens. He rules the western winds; and is friendly with all the planets except the moon. Tuesday is his day; he rules the first and the eighth hours, and Friday nights.

Signs and triplicity. Aries is his day-house, and Scorpio his night. He bears rule over the watery trigon, viz. Cancer, Scorpio, and Pisces.

Regions.

Regions under Mars.—Jerusalem, the Roman Empire, Evento, Sarmatia, Lombardy, Batavia, Ferraria, Gothland, and the third climate.

Journies.—In journies he portends danger of robbery, loss of life, and all the other perils attendant upon the traveller.

Years.—His greatest revolution year is two hundred and fourteen; his great year is sixty-six; his mean year is forty; his least year is fifteen.

The M O O N ♀.

The Moon is next below Mars, being a Satellite or attendant on the earth, and goes round it from change to change in twenty-nine days twelve hours and forty-four minutes; and round the sun with it every year. The moon's diameter is two thousand one hundred and eighty miles; and her distance from the earth's centre is two hundred and forty thousand miles. She goes round her orbit in twenty-seven days seven hours and forty-three minutes, moving about two thousand two hundred and ninety miles every hour; and turns round her axis exactly in the time that she goes round the earth, which is the reason of her always keeping the same side towards us, and that her day and night taken together, is as long as our lunar month. She is an opaque globe, like the earth, and shines only by reflecting the light of the sun; therefore whilst that half of her which is towards the sun is enlightened, the other part must be dark and invisible. Hence she disappears when she comes between us and the sun; because her dark side is then towards us. When she is gone a little way forward, we see a little of her enlightened side; which still encreases to our view as she advances forward, until she comes to be opposite the sun, and then her whole enlightened side is towards the earth, and she appears with a round illumined orb, which we call the *Full Moon*; her dark side being then turned away from the earth. From the Full she seems to decrease gradually as she goes through the other half of her course, shewing us less and less of her enlightened side every day, till her next change, or conjunction with the sun, and then she disappears as before. Her mean motion is thirteen degrees, ten minutes, and thirty-six seconds; her swift, or diurnal motion often varies, but never exceeds fifteen degrees two minutes in twenty-four hours. Her greatest north latitude is five degrees and seventeen minutes; and her greatest south latitude is five degrees and twelve minutes, or thereabouts. She is never stationary nor retrograde, but always direct; though when she is slow in motion, and goes less than thirteen degrees in twenty-four hours, she is considered equivalent to a retrograde planet. Her exaltation is in the third degree of Taurus; her detriment in Capricorn, and her fall in three degrees of Scorpio. Her

B ♀

orb,

orb, or radiation, is twelve degrees before and after any of her aspects ; and she rules over all infants until the seventh year of their age.

The Moon is feminine, nocturnal, cold, moist, and phlegmatic. Her influence, in itself, is neither fortunate, or unfortunate, but as she happens to fall in with the configurations of the other planets, and is then either malevolent or otherwise, as those aspects happen to be. And under these circumstances she becomes the most powerful of all the heavenly bodies in her operations, by reason of her proximity to the earth, and the swiftness of her motion, by which she receives and transmits to us the light and influence of all the superiors, by her configurations with them. When she has rule in a nativity, she produces a full stature, with fair and pale complexion, round face, grey eyes, lowering brow, very hairy, short arms, thick hands and feet, smooth body, inclined to be fat, corpulent, and phlegmatic. If she be impeded of the sun at the time of birth, she leaves a blemish on or near the eye ; if she be impeded in succedant houses, the blemish will be near the eye ; but if with fixed stars, and in unfortunate angles, the blemish will fall in the eye, and will affect the sight. If she be well dignified at the nativity, the native will be of soft engaging manners and disposition, a lover of the polite arts, and of an ingenious imagination, fond of novelties, and given to travelling, or rambling about the country ; unstable, and providing only for the present time, careless of futurity ; timorous, prodigal, and easily affrighted ; but loving peace, and desiring to live free from the cares and anxieties of the world. If the native be brought up to a mechanical employment, he will be frequently tampering with a variety of different trades, but pursuing none of them long together. If the Moon be ill dignified at the birth, the native will then be slothful, indolent, and of no forecast ; given up to a drunken, disorderly, beggarly life, hating labour, or any kind of business or employment. When oriental, she inclineth more to corpulence ; but when occidental, rather lean, awkward, and ill-formed.

Diseases under the Moon.—The Palsy, cholic, complaints of the bowels, the stone and gravel, overflowings or obstructions of the terms, dropfy, fluxes and dysentery, all cold and rheumatic complaints, worms in the belly, disorders of the eyes, surfeits, coughs, convulsions, falling sickness, king's-evil, imposthumes, small-pox, lethargy, measles, phrenzies, apoplexies, vertigoe, lunacy, and all crude humours in any part of the body. In conception she rules the seventh month ; and governs the brain, the stomach, bowels, bladder, the left eye in man, and the right eye in woman, and the whole expulsive faculty.

Herbs and plants.—Adder's tongue, cabbages, colewort, ducks-meat, water-flag, lilly, water lilly, fleur de luce, lettuce, fluellin, moonwort, looftrife, moufe-ear, orpine, poppies, purflane, privet, rattlegrafs, turnips, white rofes, white and burnt faxifrage, wall flowers, willow-tree, toadftool, water plantane, water agrimony, water bettony, houfeleek, moon-herb, hyffop, cucumber, endive, mushrooms, poppies, linfeed, rapefeed, and all fuch herbs as turn towards the moon, and increafe and decreafe as ſhe doth; the palm-tree, which fends forth a twig every time the moon rife, and all fuch trees and plants as participate or ſympathize with her, and are juicy and full of ſap. In gathering her herbs, the ſame rule is to be obſerved as with the other planets.

Stones and metals.—All ſtones that are white and green, the marcasite, the chryſtal, the ſcencite, and all ſoft ſtones. Silver, and all hard white metals. And the colours white, pale green, and pale yellow.

Animals under the moon.—All amphibious animals, or ſuch as delight in water, and all that ſympathize with the moon, as the camelion, dog, hog, frog, hind, goat, baboon, panther, cat, the civet cat, mice, rats, &c. Among fiſhes, the ælurus, whoſe eyes increafe and decreafe according to the courſe of the moon, and all other fiſhes of the like nature; the tortoiſe, the echeneis, the eel, crab, oyſter, lobſter, cockle, muſcle, and all kinds of ſhell fiſh. Among birds, the gooſe, ſwan, duck, dive-dapper, moorhen, the night-owl, night-raven, bat, and all ſorts of water-fowl.

Weather and winds.—She produces weather according to her configurations with other planets, viz. with Saturn, cold, moiſt, and cloudy weather; with Jupiter, warm and temperate air; with Mars, winds clouded ſky, and ſudden ſtorms; with the ſun, ſhe varies the weather according to the time of the year; with Venus, warm and gentle ſhowers; with Mercury, ſtormy winds, and rain. But in the third part of this work, we ſhall treat of this ſubject more particularly. The moon always occasions thoſe winds ſignified by the planet to which ſhe applies in her configurations.

Signs and triplicity.—Of the celeftial ſigns, ſhe has only Cancer allotted to her for her houſe. She rules the earthy triplicity by night, viz. Taurus, Virgo, and Capricorn. She is in friendship with Jupiter, Sol, Venus, and Mercury; but at enmity with Saturn and Mars. Of the weekly days ſhe rules Monday, and Thursday nights.

Regions.—She has dominion over Denmark, Holland, Zealand, Flanders, Noringberg, and North America.

Years.

Years.—Her greatest year is three hundred and twenty ; her great is one hundred and eight ; her mean year is sixty-six ; and her least year is twenty-five.

V E N U S ? .

Venus is the next planet below the earth and moon, having her orbit within that of the earth. She is computed to be fifty-nine millions of miles from the sun, and by moving at the rate of sixty-nine thousand miles every hour, she passes through the twelve signs of the zodiack in two hundred and twenty-four days, seventeen hours of our time nearly. Her diameter is seven thousand nine hundred and six miles, and by her diurnal motion she is carried about her equator forty-three miles every hour, besides the sixty-nine thousand above-mentioned. When she appears west of the sun, she rises before him in the morning, and is called the *morning star* ; but when she appears east of the sun, she shines in the evening after he sets, and is then called the *evening star* ; and continues alternately for the space of two hundred and ninety days in each of these situations. It may perhaps be thought surprising at first, that Venus should continue longer on the east or west side of the sun, than the whole time of her period round him ; but the difficulty vanishes when we consider that the earth is all the while going round the sun the same way, though not so quick as Venus ; and therefore her relative motion to the earth must in every period be as much slower than her absolute motion in her orbit, as the earth during that time advances forward in the ecliptic, which is two hundred and twenty degrees. To us she appears through the telescope in all the various shapes of the moon. Her mean motion is fifty-nine minutes eight seconds ; and her daily or swift motion is from sixty-two minutes to one degree twenty-two minutes ; but never greater. Her utmost latitude, either north or south, never exceeds nine degrees two minutes. Her exaltation, is in twenty-seven degrees of Pisces ; her detriment, in Aries and Scorpio, and her fall, in twenty-seven degrees of Virgo. She continues retrograde forty-two days, and is stationary two days before, and two days after her state of retrogradation. Her orb, or radiation, is seven degrees before and after any of her aspects. In the human structure she governs the reins, back-bone, seed, and seminal vessels ; also the neck, throat, breasts, and expulsive faculty ; and rules the light blue and white colours.

Venus is a feminine planet, temperately cold and moist, nocturnal, the lesser fortune, author of mirth and conviviality, alluring to procreation, and to the propagation of the species. When she ascends at a nativity, she gives a handsome, well-formed, but not tall stature ; complexion fair and lovely, bright sparkling eyes, of a dark hazle or black, the face round, regular, smooth, and engaging ; the hair light brown, hazle, or chestnut, shining

shining and plentiful; the body regular and well-proportioned; and of a neat smart, and airy disposition; generally with dimples in the cheeks or chin, and often in both; the eye wandering, and naturally amorous; in motion light and nimble; in voice soft, easy, sweet, and agreeable, inclined to amorous conversation, and early engagements in love. If well dignified at the time of birth, the native will be of a quiet, even, and friendly disposition, naturally inclined to neatness, loving mirth and cheerfulness, and delighting in music; amorous, and prone to venery, though truly virtuous, if a woman; yet she will be given to jealousy, even without cause. If the planet be ill dignified, then will the native be riotous, profligate, abandoned to evil company and lewd women, regardless of reputation or character; a frequenter of taverns, night-houses, and all places of ill-fame; delighting in all the incitements to incestuous and adulterous practices; in principle a mere atheist, wholly given up to the brutal passions of unbridled and uncultivated nature. If Venus be oriental at the time, the stature will be tall, upright, and straight; but if occidental, short and stooping, though comely, and well-favoured. If she be significator in a journey, and well-dignified, she portends much mirth, pleasure, and success, and promises safety and good fortune by the way.

Diseases under Venus. All disorders of the belly and womb, suffocation, palpitation, heart-burn, dislocation, priapism, impotency, hernias, diabetes, all stages of the venereal complaint, and all disorders of the genitals, kidneys, reins, navel, back, and loins.

Herbs and plants. Ale hoof, alder tree, apple tree, stinking arach, alkakengi, archangel, beans, burdock, bugle, ladies' bed-straw, bishop's-weed, blights, chickweed, chick pease, clary, cock's head, cowslips, daisies, devil's bit, elder, eringo, featherfew, figwort, filapendula, fox gloves, gromwell, groundsell, kidneywort, lady's mantle, mallows, herb Mercury, mint, motherwort, mugwort, parsnip, penny royal, periwinkle, primrose, ragwort, roses, sow thistles, spinach, tansey, teasels, violets, vervaine, maidenhair, coriander, meliot, daffodil, stone parsley, sanders, satyrian, wild thyme, musk, the fig tree, pomegranate, the Cyprus, sweet apple tree, peach, myrtle, walnut tree, almond tree, apricots, the fig tree, turpentine tree, ambergrease, gum, laudanum, frankincense, and all sweet odoriferous plants, as the lily, rose, &c. In gathering, the same rule is to be observed as with the other planets.

Animals under Venus. All such as are of a hot and amorous nature, as the dog, coney, bull, sheep, goat, calf, panther, and hart. Among fishes, the pilchard, gilthead, whiting, crab, dolphin, and tithymallus. And among Birds, the swan, water-wagtail, swallow, pelican, nightingale, pigeon,

pigeon, sparrow, turtle dove, stock dove, crow, eagle, burgander, partridge, thrush, black bird, pye, wren, &c.

Stones and metals. The beryl, chrysolite, emerald, sapphire, cornelion, marble, green jasper, ætites, the lazuli, coral, and alabaster; also copper, brass, and silver. She governs the light blue, and white colour.

Weather and wind. She denotes gentle showers in winter, and temperate heat in summer; and she rules the south wind.

Signs and triplicity. Of the celestial signs she hath for her houses Taurus and Libra. She rules over the earthy triplicity by day, viz. Taurus, Virgo, and Capricorn. She is friendly with Jupiter, Mars, Mercury, and the Sun and Moon; but is at enmity with Saturn. She presides over Friday, and Monday night.

Years. Her greatest year is one hundred and fifty-one; her great year is eighty-two; her mean year is forty-five; and her least year is fifteen.

M E R C U R Y ♿ .

Next to Venus, and within the orbits of all the other planets, is Mercury, and of course, the nearest of them all to the central sun. He completes his revolution, or traverses through the twelve signs of the zodiack, in eighty-seven days and twenty-three hours of our time nearly; which is the length of his year. But being seldom seen, on account of his proximity to the sun, and having no spots visible on his surface or disk, the time of his rotation upon his own axis, and the length of his days and nights, are as yet unknown to us. His distance from the sun is computed to be thirty-two millions of miles, and his diameter two-thousand six hundred. He moves round the sun at the rate of ninety-five thousand miles every hour; and receives from that luminary a proportion of light and heat almost seven times as great as that of the earth. At the times he becomes visible, he appears of a bright silver colour, though generally faint and dusky to the naked eye. His mean motion is fifty-nine minutes and eight seconds, and sometimes sixty minutes; and his diurnal motion is most times one hundred minutes a day. His greatest latitude, both north and south, is three degrees thirty-three minutes. His exaltation is in fifteen degrees of Virgo; his detriment in Sagittarius and Pisces, and his fall in fifteen degrees of Pisces. He is retrograde twenty-four days; and is stationary one day before, and one day after retrogradation. His orb or radiation is seven degrees before and after any aspect. He presides over Wednesday, and Saturday night; and governs the brain, tongue, hands, feet, and intellectual faculty of man.

Mercury

Mercury is the least of all the planets, in nature cold, dry, and melancholy; but author of the most pointed wit, ingenuity, and invention. He is occasionally both masculine and feminine; and lucky, or unlucky, as his position in the heavens may happen to be. When he is in conjunction with a masculine planet, he is masculine, when with a feminine planet, feminine; good and fortunate, when joined with the fortunes; but evil and mischievous, when in conjunction with malevolent aspects. When he governs a nativity, he renders up a tall, straight, thin, spare body, narrow face, and deep forehead; long straight nose, eyes neither black nor grey; thin lips and chin, with but little beard; brown complexion, and hazel or chestnut coloured hair; the arms, hands, and fingers, long and slender; and thighs, legs, and feet the same. If orientally posited, the stature will be shorter, with sandy hair, and sanguine complexion, somewhat sun-burnt; the limbs and joints large and well set, with small grey eyes. But if occidental, the complexion will be quite fallow, lank body, small slender limbs, hollow eyes, of a red cast, and of a dry constitution. If Mercury be well dignified at the nativity, the person will inherit a strong subtil imagination, and retentive memory; likely to become an excellent orator and logician, arguing with much eloquence of speech, and with strong powers of persuasion. Is generally given to the attainment of all kinds of learning; an encourager of the liberal arts; of a sharp, witty, and pleasant conversation; of an unwearied fancy, and curious in the search of all natural and occult knowledge: with an inclination to travel or trade into foreign countries. If brought up in the mercantile line, will be ambitious of excelling in his merchandize, and will most times prove successful in obtaining wealth. But be the planet ill-dignified, then the native will betray a disposition to slander and abuse the character of every one without distinction; he will be a boaster, a flatterer, a sycophant, a busy body, a talebearer, given to propagate idle tales and false stories; pretending to all kinds of knowledge, though a mere idiot in his intellectual faculty, and incapable of acquiring any solid or substantial learning; apt to boast of great honesty, yet very much addicted to mean and petty thievery.

Diseases under Mercury.—All disorders of the brain, vertigoes, madness, defects of the memory, convulsions, asthmas, imperfections of the tongue, hoarseness, coughs, snuffling in the nose, stoppages in the head, dumbness, and whatever impairs the intellectual faculty, and gout in the hands and feet. In conceptions he governs the sixth month.

Herbs and plants.—Calamint, carrots, carroways, champignon, dill, ferne, fennel, hogs fennel, germander, hoarhound, hazel nut, liquorice, sweet marjoram, mulberry-tree, oats, parsley, pellitory of the wall, samphire,

samphire, favory, smallage, southern-wood, trefoil, valerian, honey-suckle, annas, columbine, juniper-tree, piony, the herb Mercury, lugwort, dragon-wort, cubabs, vervaine, hiera, treacle, and diombra wallnuts. In gathering, the same rules are to be observed as with the other planets.

Stones and metals.—The emerald, agate, red marble, topaz, mill-stone, marcasite, and such as are of divers colours. Also, quicksilver, block-tin, and silver marcasite.

Animals.—The dog, and all sagacious animals, and such as do not fly the dominion of man; the ape, fox, weazle, hart, hyena, mule, hare, civet cat, squirrel, spider, pismire, serpent, adder, &c. Among fishes, the trochius, the fox fish, the mullet, the pourcontrol, and the fork-fish. And among birds, the linnet, parrot, popinian, swallow, martin, pye, and bulfinch.

Weather and winds.—He usually causes rain, hail-stones, thunder, lightning, &c. according to the nature of the planet he happens to be in configuration with. He delights in the northern quarter of the heavens, and produces such winds as are signified by the planet to which he applies in aspect.

Signs and triplicity.—He hath for his houses the celestial signs Gemini and Virgo; and he rules the airy triplicity by night, namely, Gemini, Libra, and Aquaries.

Regions.—Flanders, Greece, Egypt, and the East and West Indies.

Years.—His greatest year is four hundred and fifty; his great is seventy-six; his mean year is forty-eight; and his least year is twenty.

S O L ☉.

Sol, or the Sun, is an immense globe or body of fire, placed in the common centre, or rather in the lower focus of the orbits of all the planets and comets; and turns round his axis in twenty-five days and six hours, as is evident by the motion of the spots visible on his surface. His diameter is computed to be seven hundred and sixty-three thousand miles; and, by the various attractions of the circumvolving planets, he is agitated by a small motion round the centre of gravity of the system. He passes through the twelve signs of the zodiack in three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds, which forms the tropical or solar year, by which standard all our periods of time are measured. His mean motion is fifty-nine minutes and eight seconds; but

but his swift or diurnal motion is sixty minutes, and sometimes sixty-one minutes, six seconds. He constantly moves in the ecliptic, and is therefore void of latitude; and, for the same reason, is never stationary or retrograde. His exaltation is in nineteen degrees of Aries; his detriment in Aquaries; and his fall in nineteen degrees of Libra. His orb or radiation is fifteen degrees before and after all his aspects. In man, he governs the heart, back, arteries, the right eye of the male, and left of the female; and the retentive faculty. He presides over Sunday, and Wednesday night. He is friendly with Jupiter, Mars, Venus, Mercury, and the Moon; but is constantly at variance with Saturn.

The Sun is in nature masculine, diurnal, hot, and dry, but more temperate than Mars, and if well dignified, is always found equivalent to one of the Fortunes. When he presides at a birth, the native is generally of a large, boney, strong body, of a fallow sun-burnt complexion, large high forehead, with light or sandy curling hair, but inclined to be soon bald; a fine, full, piercing, hazel eye; and all the limbs straight and well proportioned. If he is well dignified, the native will be of a noble, magnanimous, and generous disposition; high-minded, but very humane; of a large and benevolent heart, affable, and courteous; in friendship, faithful and sincere; in promises slow, but punctual. The solar man is not of many words; but when he speaks, it is with confidence, and to the purpose; he is usually thoughtful, secret, and reserved; his deportment is stately and majestic; a lover of sumptuousness and magnificence; and possesses a mind far superior to any sordid, base, or dishonourable practices. If the sun be ill-dignified, then will the native be born of a mean and loquacious disposition; proud and arrogant; disdainful of his inferiors, and a sycophant to his superiors; of shallow understanding, and imperfect judgment; restless, troublesome, and domineering; of no gravity in words, or soberness in actions; prone to mischievousness, austerity, uncharitableness, cruelty, and ill nature.

Diseases of the Sun.—All palpitations and trembling of the heart, fainting and swooning, weakness of sight, violent fevers, choler, disorders of the brain, tympanies, cramps, foul breath, all disorders of the mouth and throat, catarrhs, defluxions, and king's evil. In conception, he presides over the fourth month.

Herbs and plants.—Angelica, avens, ash-tree, balm, one-blade-lovage, burnet, butter bur, chamomile, celandine, centaury, eye bright, fig-tree, St. John's wort, marigolds, mistletoe, piony, Peter's-wort, pimpernell, raisins, rosa solis, rosemary, rue, saffron, termentil, turnsole, D d vipers,

vipers, bugloss, walnut-tree, cloves, mace, nutmegs, scabions, forrel, wood-forrel, borragé, gentian, ivy, lavender, bay-tree, myrtle, olive-tree, mints, date-tree, oranges, citrons, thyme, vine, zedoary, myrrh, frankincense, aloes, lapis calaminaris, lemon-tree, musk, sweet marjoram, ginger, vervaine, cinquefoil, barley, and pepper honey. In gathering these herbs, the custom has been to do it in the sun's proper hour, which may be found by the table calculated for that purpose, in this work, when he is in an angle, well fortified essentially, and no way impeded; and let the moon apply to him by trine or sextile.

Stones and metals.—Ætites, the stone called the eye of the sun, because it is like the apple of the eye in form, the carbuncle, chrysolite, the stone called Iris, the heliotropion, hyacinth, topaz, pyropephylus, pantaurus, pantherus or pantochras, the ruby, and diamond. Also pure gold, and all yellow metals.

Animals.—The sun rules all stately, bold, strong, furious, and invincible animals, as the lion, tyger, leopard, hyena, crocodile, wolf, ram, boar, bull, horse, and baboon. Among fishes, he rules the sea calf, whose nature is to resist lightning; all shell fish, the star fish, for its remarkable heat, and the fishes called strombi. Among birds, the eagle, phoenix, swan, cock, hawk, buzzard, lark, and nightingale.

Weather and winds.—He produces weather according to the proper season of the year; in the spring, warm and gentle showers; in summer, if in aspect with Mars, extremity of heat; in autumn, fogs and mists; and in winter, small drizzling rain. He delights in the eastern part of the heavens, and brings eastern winds.

Signs and triplicity.—Of the celestial signs, he has only Leo for his house. He rules the fiery triplicity by day, viz. Aries, Leo, and Sagittarius.

Regions.—He rules the fourth climate, Italy, Bohemia, Sicilia, Chaldeia, the Roman Empire, and North and South America.

Years.—His greatest year is one thousand six hundred and forty; but others say, only four hundred and sixty-one; his great year is one hundred and twenty; his mean year is sixty-nine; and his least is nineteen.

The DRAGON's HEAD ☉, and DRAGON's TAIL ☿.

The Head of the Dragon is masculine, partaking of the nature both of Jupiter and Venus; but the Dragon's Tail is feminine, and of a direct

rect opposite quality to the head. These are neither signs nor constellations, but are only the nodes or points wherein the ecliptic is intersected by the orbits of the planets, and particularly by that of the moon; making with it angles of five degrees and eighteen minutes. One of these points looks northward, the moon beginning then to have northern latitude; and the other points southward, where she commences her latitude south. But it must be observed, that these points do not always abide in one place, but have a motion of their own in the zodiack, and retrograde-wise, three minutes and eleven seconds per day; compleating their circle in eighteen years and two hundred and twenty-five days; so that the moon can be but twice in the ecliptic during her monthly period; but at all other times she will have a latitude or declination from the ecliptic. The head of the Dragon is considered of a benevolent nature, and almost equivalent to one of the Fortunes, and when in aspect with evil planets, is found to lessen their malevolent effects in a very great degree. But the Dragon's Tail I have always found of an evil and unhappy tendency, not only adding to the malevolence of unfortunate aspects, when joined with them; but lessening considerably the beneficial influences of the Fortunes, and other good aspects, whenever found in conjunction with them.

Should the reader be desirous of more particular information on the planetary system, I beg leave to recommend to his attentive perusal, the astronomical works of the ingenious Mr. Ferguson. And in order to bring all the foregoing particulars, concerning the periods, distances, bulks, &c. of the planets, into one point of view, I subjoin his following comprehensive table.

A TABLE of the PERIODS, REVOLUTIONS, MAGNITUDES, &c. of the PLANETS,

As formerly computed by Astronomers.—For their nearly true Distances from the SUN, as determined from Observations of the Transit of Venus, in the Year 1761.

SUN and Planets.	Annual pe-riod round the Sun.	Diurnal ro-tation on its Axis.	Dia-me-ter in English miles.	Mean diam. as seen from the Sun.	Mean dis-tance from the Sun in English miles	Excentri-city of its Orbit in miles.	Axis inclin-ed to Orbit.	Orbit inclin. to E-cliptic.	Place of its Aphelion.	Place of its Af-cending Node.	Propor-tion of dia-me-ters.	Propor-tion of Bulk.	Pro. of Gravity on the surface.	Propor-tion of Densi-ty.
SUN		25d. 6h.	763000				80 0'				10000	877650	24	25½
Mercury	87d 23h	Unknown.	2600	20"	32,000,000	6,720,000	Unkn.	6° 54'	♈ 13° 8'	♈ 14° 43'	34⅓	⅓	Unkn.	Unkn.
Venus	224d 17h	24d. 8h.	7906	30"	59,000,000	413,000	75° 0'	3° 20'	♊ 4° 20'	♊ 13° 59'	103½	1	Unkn.	Unkn.
Earth	365d 6h	1d. 0h.	7970	21"	82,000,000	1,377,000	23° 29'	0° 0'	♋ 8° 1'		104½	1	1	100
Moon	365d 6h	29d. 12½h.	2180	6"	82,000,000	13,000	2° 10'	5° 18'		Variable	28½	⅓	⅓	123½
Mars	686d 23h	24h. 40m.	4444	1"	125,000,000	11,439,000	0° 0'	1° 52'	♌ 0° 32'	♌ 17° 17'	58⅓	⅓	Unkn.	Unkn.
Jupiter	4332d 12h	9h. 56m.	81000	37"	426,000,000	20,352,000	0° 0'	1° 20'	♍ 9° 10'	♍ 7° 29'	1061⅓	1049	2	19
Saturn	10759d 7h	Unknown.	67000	16"	780,000,000	42,735,000	Unkn.	2° 30'	♎ 27° 50'	♎ 21° 13'	878⅓	586	1½	15

SUN and Planets.	Propor-tion of Light and Heat.	Propor-tion. quan-tity of Matter	Hour-ly mo-tion in its Or-bit.	Hour-ly mo-tion of its E-quator	Square miles in surface.	Cubic miles in solidity.	Would fall to the Sun in	Jupiter's Moons. N ^o	Periods round Jupiter. D. H. M.	Saturn's Moons. N ^o	Periods round Saturn. D. H. M.	
SUN	45010	227500		3818	1,828,911,000,000	232,577,115,137,000,000	days hrs.	1	1 18 36	1	1 21 19	
Mercury	6½	Unkn.	95000	Unkn.	21,236,800	9,195,534,500	15 13	2	3 13 15	2	2 17 40	
Venus	1½	Unkn.	69000	43	691,361,300	258,507,832,200	39 17	3	7 3 59	3	4 12 25	
Earth	1	1	58000	1042	199,859,860	265,404,598,080	64 10	4	16 18 30	4	15 22 41	
Moon	1=	⅓	2290	9½	14,898,750	5,408,246,000	64 10	If the projectile force was destroyed, the would fall to the earth in four days twenty-one hours.			5	7 7 48
Mars	⅓	Unkn.	47000	556	62,038,240	45,969,335,840	121 0					
Jupiter	⅓	220	25000	25920	20,603,970,000	278,153,595,000,000	290 0					
Saturn	⅓	94	18000	Unkn.	14,102,562,000	155,128,182,000,000	767 0					

Besides the foregoing natural influences of the planets, which they produce on the human frame, as often as they bear absolute rule at a birth; it must also be remembered, that they differ in their effects, according as they are posited or impeded by other aspects, at the time; and these variations must be attentively perused and digested, before any correct judgment can be formed on the circumstances of a nativity. I shall therefore arrange them under distinct heads, and shew, in the first place, how their natural qualities are changed, by their different aspects and positions in the heavens.

The ☉ in ♈ ♉ and ♊ is sanguine, and produces heat and moisture, as in spring.

The ☉ in ♌ ♍ and ♎ is cholerick, and causes heat and dryness, as in summer.

The ☉ in ♏ ♐ and ♑ is melancholy, and brings cold and dryness, as in autumn.

The ☉ in ♒ ♓ and ♊ is phlegmatic, and causes cold and moisture, as in winter.

The ☾ from the new unto the first quarter, occasions heat and moisture.

The ☾ from the first quarter to the full, causes heat and dryness.

The ☾ from the full to the last quarter, produces cold and dryness.

The ☾ from the last quarter to the new, brings cold and moisture.

The planet Saturn, oriental, causes cold and moisture.

The planet Saturn, occidental, brings dryness.

The planet Jupiter, oriental, produces heat and moisture.

The planet Jupiter, occidental, occasions moisture.

The planet Mars, oriental, causes heat and dryness.

The planet Mars, occidental, gives dryness only.

The planet Venus, oriental, produces heat and moisture.

The planet Venus, occidental, causes moisture.

The planet Mercury, oriental, causes heat.

The planet Mercury, occidental, brings dryness.

The moon, of her own nature is cold and moist, and always intermixes her influences with every planet that joins in aspect with her, or from which her aspect is separated. Her effects also increase or decrease as follows: Increasing with ♈, she causes heat and dryness; but decreasing with ♏, she produces cold and moisture.

ESSENTIAL DIGNITIES OF THE PLANETS.

A Planet is essentially strong, or operates with the greatest force and energy, when posited in its own house, exaltation, triplicity, term, or phasis, according to the following Table.

Signs	Houses of the Planets	Exaltation	Tri- plici- ties D. N.	The Terms of the PLANETS.					The Phases of the PLANETS.			Detriment	Fall
♈	♂ D	♈ 19	♈ 4	♈ 6	♈ 14	♈ 21	♈ 26	♈ 30	♈ 10	♈ 20	♈ 30	♈	♈
♉	♀ N	♈ 3	♀ ♀	♀ 8	♀ 15	♈ 22	♈ 26	♈ 30	♀ 10	♈ 20	♈ 30	♈	
♊	♂ D	♈ 3	♈ ♀	♈ 7	♈ 14	♀ 21	♈ 25	♈ 30	♈ 10	♈ 20	♈ 30	♈	♈
♋	♂ N	♈ 15	♈ ♀	♈ 6	♈ 13	♀ 20	♀ 27	♈ 30	♀ 10	♀ 20	♈ 30	♈	♈
♌	♂ N		♈ 4	♈ 6	♀ 13	♈ 19	♀ 25	♈ 30	♈ 10	♈ 20	♈ 30	♈	
♍	♀ N	♀ 15	♀ ♀	♀ 7	♀ 13	♈ 18	♈ 24	♈ 30	♈ 10	♀ 20	♀ 30	♈	♀
♎	♀ D	♈ 21	♈ ♀	♈ 6	♀ 11	♀ 19	♈ 24	♈ 30	♈ 10	♈ 20	♈ 30	♈	♈
♏	♂ N		♈ ♀	♈ 6	♀ 14	♈ 21	♀ 27	♈ 30	♈ 10	♈ 20	♀ 30	♀	♈
♐	♈ D	♈ 3	♈ 4	♈ 8	♀ 14	♀ 19	♈ 25	♈ 30	♀ 10	♈ 20	♈ 30	♀	♈
♑	♈ N	♈ 28	♀ ♀	♀ 6	♀ 12	♈ 19	♈ 25	♈ 30	♈ 10	♈ 20	♈ 30	♈	♈
♒	♈ D		♈ ♀	♈ 6	♀ 12	♀ 20	♈ 25	♈ 30	♀ 10	♀ 20	♈ 30	♈	
♓	♈ N	♀ 27	♈ ♀	♀ 8	♈ 14	♀ 20	♈ 25	♈ 30	♈ 10	♈ 20	♈ 30	♀	♀

This table shews that each of the planets have two signs for their houses, except the Sun and Moon, which have only one each. Thus the houses of Saturn, are Capricorn and Aquaries; of Jupiter, Sagittary and Pisces; of Mars, Aries and Scorpio; of Venus, Taurus and Libra; of Mercury, Gemini and Virgo; of the Sun, Leo; and of the Moon, Cancer. One of each of these houses is distinguished by the name of *diurnal*, or day-house, and the other by *nocturnal*, or night-house, which is denoted by the letters D and N, in the table. In these signs or houses, the planets have their exaltations, as pointed out in the third column; viz. the Sun in nineteen degrees of Aries; the Moon in three degrees of Taurus, the Dragon's Head in three degrees of Gemini, and so on. These twelve

twelve signs being divided into four triplicities, the fourth column shews which of the planets, both night and day, govern each triplicity. For instance, opposite to Aries, Leo, and Sagittary, are the Sun and Jupiter; which imports, that the Sun governs by day, and Jupiter by night, in that triplicity. Opposite Taurus, Virgo, and Capricorn, are Venus and the Moon, which shews that Venus has dominion by day, and the Moon by night, in that triplicity. Opposite Gemini, Libra, and Aquaries, are Saturn and Mercury, by which it appears that Saturn rules by day, and Mercury by night, in that triplicity. Opposite Cancer, Scorpio, and Pisces, stands the planet Mars, who rules in that triplicity both night and day. In the fifth, sixth, seventh, and eighth columns, opposite Aries, stands ♄ 6. ♀ 14. &c. which imports that the first six degrees of Aries are the terms of Jupiter; from six degrees to fourteen, are the terms of Venus, and so on. In the tenth, eleventh, and twelfth columns, opposite Aries, we find ♂ 10. ☉ 20. ♀ 30. which shews that the first ten degrees of Aries are the phases of Mars; from ten to twenty degrees are the phases of the Sun; and from twenty to thirty, the phases of Venus. In the thirteenth column, in a line with Aries, stands Venus in *detriment*; which shews that Venus being in Aries, is in a sign directly opposite to one of her own houses; and is therefore said to be in detriment. In the fourteenth column, in the same line with Aries, stands Saturn in *fall*; which shews that Saturn, when he is in Aries, is opposite to Libra, his house of exaltation, and so becomes unfortunate; and is hence said to have his fall in that sign.

The effects produced by the planets under these situations, are as follow: If the planet, which is principal significator, be posited in his own house, in any scheme or calculation whatever, it indicates prosperity and success to the person signified, to the business in hand, or to whatever else may be the subject of enquiry. If a planet be in his exaltation, it denotes a person of majestic carriage, and lofty disposition, high minded, austere, and proud. If a planet be in his triplicity, the person will be prosperous and fortunate in acquiring the goods of this life; no matter whether well or ill descended, or born rich or poor, his condition and circumstances will notwithstanding be promising and good. If a planet be in his terms, it betokens a person to participate rather in the nature and quality of the planet, than in the wealth, power, and dignity indicated thereby. If a planet be in his phases, and no otherwise fortified, though significator, it declares the person, or thing signified, to be in great distress, danger, or anxiety. And thus in all cases, judgment is to be given good or bad, according to the strength, ability, or imperfection of the significator.

TABLE Shewing the FORTITUDES and DEBILITIES
of the PLANETS.

ESSENTIAL DIGNITIES.		DEBILITIES.	
A Planet in his own house, or mutual reception by house, shall have dignities	5	In detriment	5
In exaltation, or reception by exaltation	4	In Fall	4
In triplicity	3	Peregrine	5
In terms	2		
In decant or phasis	1		
ACCIDENTAL FORTITUDES.		ACCIDENTAL DEBILITIES.	
In medium cœli or ascendant	5	In the 12th house	5
In the 7th, 4th, or 11th house	4	In the 8th or 6th house	4
In the 2d or 5th house	3	Retrograde	5
In the 9th house	2	Slow in motion	2
In the 3d house	1	♂ ♀ or ♂ occidental	2
Direct	4	♀ or ♀ oriental	2
In hayz	1	▷ decreasing in light	2
Swift in motion	2	Combustion of the ☉	5
♂ ♀ or ♂ oriental	2	Under the Sun's beams	4
♀ ♀ or the ▷ occidental	2	Besieged by ♂ and ♂	6
Free from combustion	5	Partial conjunction of ♂	4
In cazimi or in the heart of ☉	5	Partial conjunction with ♂ or ♂	5
Besieged by ♀ and ♀	5	Partial opposition of ♂ or ♂	4
Partial conjunction of the ♂	4	Partial quartile of ♂ or ♂	3
In partial conjunction with ♂ or ♀	5	In conjunction with Caput Al- gol, in 21 degrees of ♂ or within 5 degrees	5
In partial trine of ♀ or ♀	4	In the term of ♂ or ♂	1
In partial sextile of ♀ or ♀	3		
In conjunction with Cor Leo- nis, in 25 degrees of ♉	6		
In conjunction with Spica Vir- ginis, in 18 degrees of ♍	5		
In the terms of ♀ or ♀	1		

TABLE

TABLE of the FORTITUDES and DEBILITIES of the PART of FORTUNE.

DIGNITIES.		DEBILITIES.	
The part of Fortune in γ or κ	5	In μ ν ω	5
In α ϕ Ω Ξ	4	In the 12th house	5
In π	3	In the 6th house	4
In μ	2	In the 8th house	4
In the ascendant or medium cœli	5	In conjunction of γ or δ	5
In the 7th, 4th, or 11th houses	4	In conjunction of γ	3
In the 2d or 5th house	3	In opposition of γ or δ	4
In the 9th house	2	In quartile of γ or δ	3
In the 3d house	1	In terms of γ or δ	2
In conjunction of γ or ϕ	5	In conjunction of Caput Algol	
In trine of γ or ϕ	4	in 21 degrees of γ	4
In sextile of γ or ϕ	3	Combust	5
In conjunction of the γ	2		
In conjunction of Regulus in 25 degrees of Leo	6		
In conjunction of Spica Virginis in 19 degrees of α	5		
Not combust	5		

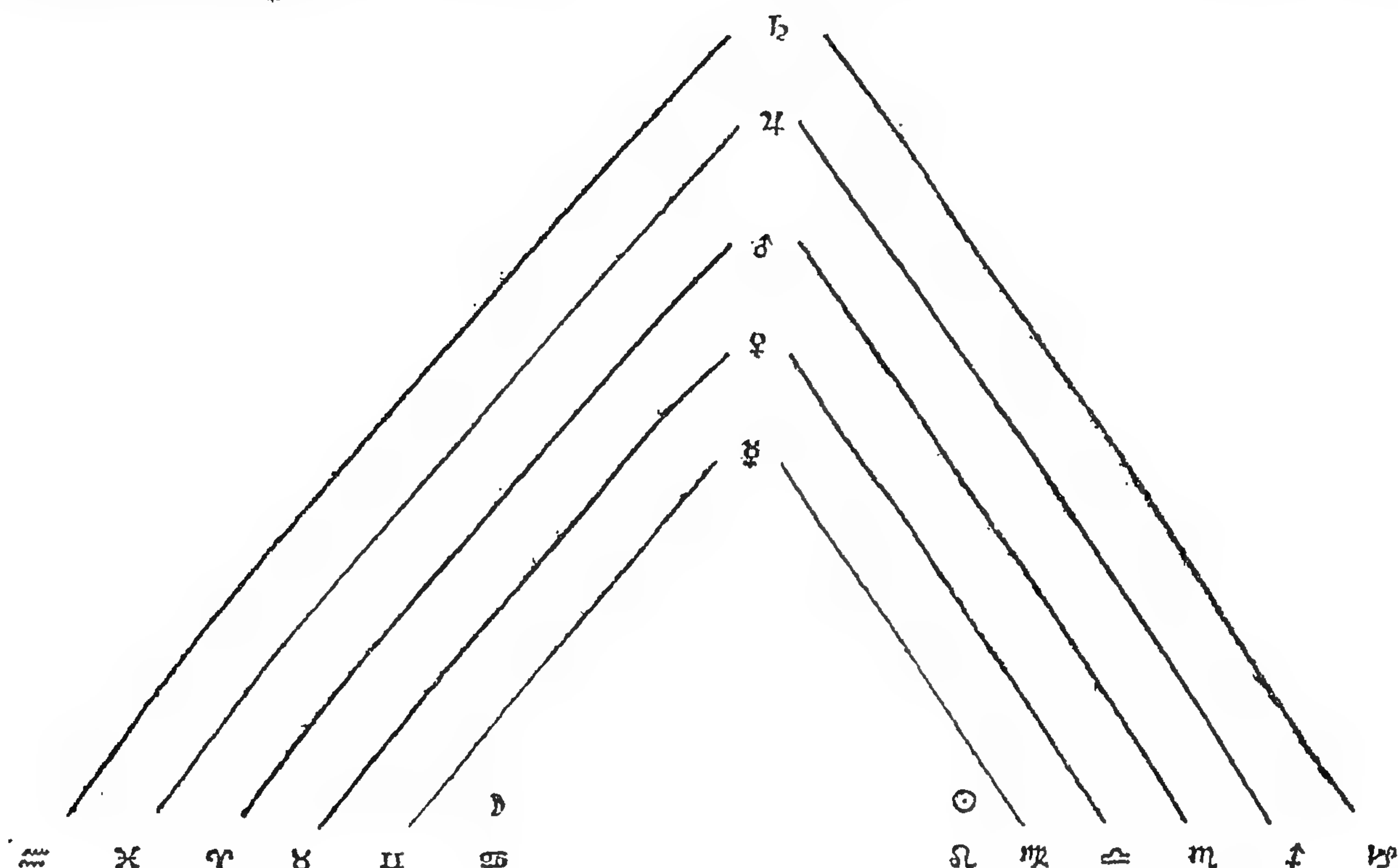
The γ in conjunction or opposition of the \odot γ δ or the γ is impeded two days, viz. one day before, and one day after.

The γ in quartile of the \odot γ or δ is impeded twelve hours before and after.

To arrive at a proper degree of correctness in our researches into futurity, we must be well versed in the true nature and strength of the planets fortitudes and debilities, so as to give them their due weight in the scale of nature, according to the experienced rules of this science, and no further. For the more a man endeavours to strain a judgment beyond the natural tendency of the planets, and the more he swerves from truth in putting down their strength or debility, the more he augments his error, and betrays his inexperience. To avoid this, let the student acquaint himself perfectly with these tables; and in practice, whenever he has occasion to collect the fortitudes and debilities either of the planets or part of fortune, let him subtract the lesser number from the greater, and the remainder will be the planet's excess of superiority, or debility; according to which will be its operation upon the subject of his investigation.

Of the PLANETARY HOUSES, and their EFFECTS.

To give a more substantial idea of the nature and arrangement of the twelve houses of the planets, we shall consider them according to the following diagram :



In this scheme Cancer and Leo have assigned unto them the two great luminaries, Sol and Luna ; because they are agreeable to each other in nature ; for the Sun being naturally hot and dry, shews his effects more forcibly when posited in Leo, than he doth in either Aries or Sagittarius. And the moon, for the same reason, hath Cancer allotted to her government, because she is cold and moist, and of the nature of this sign ; and being the first of the watery triplicity, and next to the Sun's house, she receives her light from him ; and all things are generated by their joint influence.

Saturn is naturally cold, and therefore an enemy to heat ; and being the highest and most remote from the luminaries of all the other planets, has for his mansion the signs Capricorn and Aquaries ; which are the opposite signs to Leo and Cancer, and are consequently cold and moist. Saturn is accounted the most obnoxious, and most malevolent of all the planets, because he opposes the two great luminaries, which are the fountains of life, light, and nutrition.

Jupiter

Jupiter is placed under Saturn, and has the two signs that go before and after Capricorn and Aquaries, allotted for his houses, namely, Sagittary, and Pisces, which are in trine to the houses of the two luminaries; Pisces, his night-house, is in trine to Cancer, the house of the nocturnal luminary, and Sagittary, his day-house, in trine to Leo, the house of the diurnal luminary. Jupiter being naturally temperate, and having these amicable aspects, is deemed the most benevolent of all the planets to mankind, and the *greater fortune*.

Mars next in order follows Jupiter, being placed under him; and therefore those signs that go before and after the houses of Jupiter, are allotted to Mars, viz. Scorpio and Aries, which are in quartile to the houses of the sun and moon, as Aries his day-house is to Cancer, and Scorpio his night-house is to Leo. And since a quartile is found to be an aspect of enmity, he is accounted malignant and unfortunate in an inferior degree to Saturn, who beholds the luminaries with an opposition, therefore he is called the *lesser infortune*.

Venus, a more temperate planet, hath appointed unto her those houses that go before the houses of Mars, viz. Libra and Taurus, which are in a sextile to the houses of the two luminaries, and form an aspect of love and amity; but because a sextile is not so strong and perfect an aspect as a trine, she is accounted the *lesser fortune*.

Mercury being situated within the orbits of all the other planets, has the signs allotted him which precede the two houses of the great luminaries, namely, Gemini and Virgo; and because Mercury is never distant from the Sun above one sign, he naturally inclines neither to good nor evil, but participates either in the good or evil influences of whatever planet he is joined with in aspect.

The EXALTATIONS and FALLS of the PLANETS.

The Sun, which is the fountain of life, takes his exaltation in nineteen degrees of Aries, because he is then in the highest northern point of the ecliptic, making all things to spring and flourish, and producing fine warm weather, and length of days. And he is said to have his fall in Libra, because it is the opposite sign in the heavens to Aries, in which the Sun declines to the utmost southern point, and occasions shortness of days, and cold winterly blasts, destructive to the fruits of the earth. Now the moon, being copartner and cotemporary with the Sun, and receiving all her light from him, which enables her to be visible to us first in Taurus, and because it is the first sign wherein she has a triplicity, her exaltation takes place in Taurus, wherein she increases in light and motion.

tion. But Scorpio being the sign opposite to Taurus, in which she decreases in light, it is hence allotted for her fall, being the sign immediately after Libra, and opposite to Aries, the house of the Sun's exaltation.

Saturn, the most remote planet, is the author of cold, as the Sun is of heat, and is therefore exalted in that sign wherein heat is diminished and cold increased, viz. Libra; and his fall takes place in that sign where cold is diminished, and heat increased, viz. Aries; which are quite contrary in nature to the Sun.

Jupiter is exalted in Cancer, and has his fall in Capricorn; for Jupiter delights in the northern part of the heavens, where he stirs up northern winds, which increase fertility and vegetation; and his greatest declination northwards being in Cancer, he is therein exalted. For the contrary reason he has his fall in Capricorn.

Mars is naturally hot and dry; and because his influence and effects are most powerful in Capricorn, a southern sign, where the Sun is generally hottest about noon, he is for this reason exalted therein; and he takes his fall in Cancer, quite contrary to the nature of Jupiter; for Mars is hot and violent, and Jupiter cold and temperate.

Venus is naturally moist, especially in Pisces, in which sign the spring is moistened and forwarded in the increase and strength of nature; and therefore she has the sign Pisces for her exaltation; and as Venus is the mother of generation and procreation, she has her fall in Virgo, in the autumn, when all things wither and fade.

Mercury, because he is dry, and contrary in nature to Venus, is exalted in Virgo: and has his fall appointed him in Pisces. Virgo is both his house and joy.

The TRIPLICITIES of the PLANETS.

A Triplicity means three signs of the zodiack, of one and the same nature, making a perfect triangle; and of these triplicities among the signs, there are four, answering to the four elements; viz. the fiery triplicity, which consists of Aries, Leo, and Sagittary; the airy triplicity, consisting of Gemini, Libra, and Aquaries; the watery triplicity, containing Cancer, Scorpio, and Pisces; and the earthy triplicity, which includes Taurus, Virgo, and Capricorn. These signs apply to each other in a trine, in the same manner as a planet in a fiery sign applies to another planet in a fiery sign (if in the same number of degrees) in a trine; and thus

thus a planet in an airy sign, beholds another planet in an airy sign with a trine; and so the watery and earthy signs apply in the same manner; and each of these trine aspects consist of one hundred and twenty degrees.

The Sun and Jupiter have dominion over the fiery triplicity, the Sun by day, and Jupiter by night. The Sun by day, because he is hot and fiery, and of the nature of these signs; and Jupiter by night, because he is temperate, and moderates the extremity of heat. This is called the eastern triplicity.

Saturn and Mercury have dominion over the airy triplicity, which is western; Mercury by night, and Saturn by day. But as Libra is the exaltation of Saturn, and Aquaries the house and sign wherein he has most joy; and as Gemini is only the house of Mercury, it follows that Saturn has the principal government in this triplicity.

Mars both night and day governs the watery triplicity, which is northern; and it seems that Mars was appointed to this triplicity, to temper and abate his violent heat; for we find he is more powerful in his malignant effects in the sign Leo, than he is in Cancer; therefore he has his fall appointed him in Cancer, though he is peregrine in Leo.

Venus and the Moon bear rule over the earthy triplicity, which is feminine, and southern, cold and moist, producing south-east winds, and cold moist air; hence this triplicity is assigned to the care of feminine planets.

The TERMS of the PLANETS.

A Term is a certain number of degrees, in each house or sign of the zodiack, wherein the planets Saturn, Jupiter, Mars, Venus, and Mercury, have a certain priority; but the Sun and Moon have no terms. These degrees are called terms, ends, or bounds; for the planets have each their proportions so allotted therein, that at the end of a certain number of degrees, the terms of one planet cease, and those of another begin. For instance, from the first degree of Aries to the sixth, are the terms of Jupiter; from the sixth to the fourteenth, are the terms of Venus, and so of all the rest. Ptolemy, Albumazer, and Bonatus, have all shewn that the greater years of the planets are discovered by their several terms or bounds through the zodiack; which is done by finding what number of degrees each of the planets have allotted them in each sign; and then by adding them together, the sum will be the number of each of their great years, as will appear more obviously by the following example:

		T	E	R	M	S.
In the Sign	♈	5	4	3	2	3
	♉	4	6	5	8	7
	♊	2	7	6	8	7
	♋	4	6	6	7	7
	♌	3	7	6	7	7
	♍	6	6	5	6	7
	♎	6	5	6	6	7
	♏	6	8	6	5	5
	♐	3	8	6	7	6
	♑	6	8	5	6	5
	♒	6	7	5	6	6
	♓	6	5	5	8	6
	♈	5	6	5	8	6
Great years		<u>57</u>	<u>79</u>	<u>66</u>	<u>82</u>	<u>76</u>

These great years being added together, make just three hundred and sixty degrees, being the whole extent or circumference of the zodiack.

The degrees are in this manner divided into terms, to shew what planet has most dignities in a sign, whether by exaltation and house, triplicity and house; or house, exaltation, or triplicity alone; and to that planet which has two or by more dignities, we assign the first term, whether he be a fortune, or an infortune. If an infortune has not two dignities in a sign, he is placed last, and the first term is given either to the lord of the exaltation, or to the lord of the triplicity, or to the lord of the house, uniformly preferring that planet which has two dignities, to those that have only one. But an exception to this rule, extends to the signs Cancer and Leo; for Cancer being the opposite sign to the exaltation of Mars, which is in Capricorn, occasions the first term of Cancer to be assigned to Mars; and because Leo is the opposite sign to the house and joy of Saturn, the first term of Leo is for this reason given to Saturn. To the infortunes are allotted the last degrees of all the signs, excepting those of Leo, which are given to Jupiter. The quantity of terms are divided according to the following method; when Jupiter and Venus have not two dignities in the same sign, nor in the second, third, or fourth house, they have seven degrees allotted for their terms. Saturn and Mars, because they are infortunes, (except in their own houses) have but five, and sometimes only four, three, or two degrees each. Mercury, because he is of a mixed nature, has usually six degrees allotted him; but when any of the planets are essentially dignified, they claim each, one degree more; as Venus in the first term of Taurus has eight degrees, and

Saturn

Saturn in the first term of Aquaries, claims six. But because Venus has eight degrees in Taurus, Saturn has only two, being very weak in Taurus; and again, in Sagittary, Jupiter is increased one degree, because he is strong, and Mercury is diminished one degree, because he is weak; so that Jupiter takes eight degrees, and leaves Mercury but five.

It is also necessary to observe, that a planet in his own term is strong; and that the more dignities he gains therein, the stronger will his influence be; for example, Jupiter in the first term of Sagittary, is stronger and more powerful than in the first term of Aries, though they are both equally his terms; and the reason of this is, because the sign Sagittary is both his house and triplicity, and Aries is his triplicity only, wherefore he has the first eight degrees of Sagittary for his term, and only six in Aries. Hence it becomes apparent that the nearer a planet is in nature to the place of his term, the stronger will his influence be therein. Jupiter being hot and moist, has but five degrees for his term in Virgo, which is a cold and dry sign; but in Gemini, which is hot and moist, he has six degrees, because it agrees with his nature; and yet in Cancer, which is cold and moist, he possesses seven degrees, although it does not agree with his nature; and the reason is, Cancer is the house of Jupiter's exaltation, and therefore the greater term is allotted him.—In like manner if a planet that is cold and dry, be posited in a term of the same temperature, his coldness and dryness will be greatly increased thereby, and he will operate the more powerfully in his influences. The same rule holds good in respect to all the other qualities of the planets; and it must be remembered, that a planet is always increased in strength, by being situated in houses or places of his own temperature and quality. Thus a planet that is hot and dry, loses much of his natural vigour in a term that is cold and moist; and a planet that is cold and moist, loses considerably of its nature in a term that is hot and dry. And in like manner, if a planet that is a fortune, be posited in a fortunate term, his beneficent effects are the more increased, and he is fortified with greater power and strength to operate upon whatever subject he is the significator of. And on the contrary, if an evil and malevolent planet be in an evil sign and term, its effects will be thereby rendered still more mischievous. And the lord of a term when posited in that term, be the sign what it may, has more power therein than the lord of the sign, or than the planet that has the sign for its exaltation. Again, if the lord of any term be posited in his term, and the lord of the sign be situated in another sign in aspect with him, the lord of the term will have more power in the sign where he is, than the lord of the sign, and shall be the principal significator; but if the lord of the term be posited in his own term and sign also, then his strength and energy will be still more considerable. It may also be observed,

erved, that when a planet is weak in a sign, his debility would be very much lessened, should he chance to be situated in that part of the sign wherein he has terms. Whenever a planet is posited in a term and sign both of his own nature, it is a very strong and fortunate aspect.

The P H A S E S of the P L A N E T S.

The planets Phases consist of the twelve signs of the zodiack, divided each into three equal parts; so that one phasis contains ten degrees, and every sign three phases. They are called phases, because they signify or represent the forms, natures, and inclinations of the several planets appropriated to them. A planet's term divides a phasis; a phasis divides a sign; a sign divides a triplicity; and a triplicity divides the whole zodiack.

To ascertain the proper phases of each planet, we begin with Mars, in the equinoctial sign Aries, because it is the house of this planet; wherefore the first ten degrees constitute the phasis of Mars; the second ten degrees are the phasis of the sun; and the third, which make up the whole thirty degrees of Aries, constitute the phasis of Venus. The first ten degrees of Taurus make the phasis of Mercury; the second ten degrees are the phasis of the Moon; and the third ten constitute the phasis of Saturn. The first ten degrees of Gemini make the phasis of Jupiter; the second ten, the phasis of Mars, and so on in the following order, throughout the twelve signs of the zodiack.

Mars hath the first phasis in Aries, which is the phasis of strength, magnanimity, and courage; of resolution, confidence, and intrepidity. The sun hath the second phasis in Aries, and this is the phasis of renown, majesty, and might; of candour, generosity, and nobleness of soul; and herein the sun has his exaltation. Venus hath the third phasis in Aries, which is the phasis of effeminacy, and wanton merriment; of joy, sport, and play.

In Taurus, the first phasis is attributed to Mercury, and it is the phasis of mechanical arts, agriculture, and learning; of refined wit, logic, and oratory. The moon has the second phasis in Taurus; and it is the phasis of power, ambition, and authority; of violent force, compulsion, and arbitrary sway. Saturn has the third phasis in Taurus, which is the phasis of cruelty, oppression, and bondage; of poverty, servitude, and menial occupations.

Jupiter hath the first phasis in Gemini; and this is the phasis of numeration, algebra, and all figures; of decyphering hieroglyphic characters, writings,

writings, and sculptures. Mars has the second phasis in Gemini; which is a phasis of study, perseverance, and labour; of trouble, grief, and painful anxiety. The sun has the third phasis in Gemini, and it is the phasis of boldness, contempt, and disdain; of indolence, forgetfulness, and ill manners.

The first phasis in Cancer belongs to Venus; it is the phasis of a good understanding, mirth, and wit; of cheerfulness, complacency, and love. The second phasis in Cancer belongs to Mercury; it is the phasis of wealth, honour, and preferment; of fruitfulness, fertility, and success in business. The third phasis in Cancer, belongs to the moon; and it is the phasis of success in arms, law, and opposition; of travelling, perseverance, and strength.

Saturn has the first phasis in Leo; it is the phasis of violence, rage, and tyranny; of lust, cruelty, and mischievousness. Jupiter has the second phasis in Leo; it is the phasis of disputation, contention, and strife; of hostility, violence, and battle. Mars hath the third phasis in Leo, which is a phasis of esteem and friendship, of union in the public cause, and of success in arms.

The sun has the first phasis in Virgo; it is the phasis of riches, property, and wealth; of industry, improvement, and cultivation. Venus hath the second phasis in Virgo; it is the phasis of avarice, covetousness, and sordid gain; of meanness, penuriousness, and parsimony.—Mercury has the third phasis in Virgo; and it is the phasis of advanced age, infirmity, and weakness; of gradual decline, dissolution, and decay.

The moon has the first phasis in Libra; it is the phasis of justice, mercy, and truth; of humanity, liberality, and benevolence. Saturn has the second phasis in Libra; it is the phasis of advantage, emolument, and gain; of watchfulness, labour, and subtilty. Jupiter has the third phasis in Libra, which is the phasis of lasciviousness, luxury, and licentiousness; of dissipation, drunkenness, and depravity.

Mars has the first phasis in Scorpio; it is a phasis of violent strife, contention, and slaughter; of thieving, murdering, and robbing. The Sun has the second phasis in Scorpio; it is a phasis of injustice, deceitfulness, and envy; of discord, malice, and detraction. Venus hath the third phasis in Scorpio; and it is a phasis of lewdness, fornication, and adultery; of flattery, seduction, and deceit.

Mercury possesses the first phasis in Sagittary; it is a phasis of strength, valour, and intrepidity; of jollity, openness, and festivity. The moon

has the second phasis in Sagittary; it is the phasis of affliction, sorrow, and perturbation of mind; of internal woe, suspicion, and mistrust. Saturn has the third phasis in Sagittary; and it is the phasis of obstinacy, obduracy, and tyranny; of wilfulness, mischievousness, and cruelty.

Jupiter has the first phasis in Capricorn; it is the phasis of hospitality, benevolence, and honesty; of conviviality, merriment, and sport. Mars hath the second phasis in Capricorn; it is the phasis of inordinate desires, of unbridled passions, and intemperate lusts; of discontentedness, peevishness, and disappointment. The sun has the third phasis in Capricorn; and it is a phasis of exalted understanding, manliness, and wisdom; of sobriety, integrity, and honour.

Venus hath the first phasis in Aquaries; it is a phasis of continual anxiety for gain, of laborious toil, and unwearied application; of disappointment, misfortune, and loss. Mercury has the second phasis of Aquaries; it is the phasis of modesty, clemency, and good nature; of gentleness, mildness, and complacency. The moon hath the third phasis of Aquaries; and it is the phasis of dissatisfaction, repining, and discontent; of jealousy, ingratitude, and envy.

Saturn hath the first phasis of Pisces; it is a phasis of thoughtfulness, sedateness, and temperance; of sobriety, reputation, and success in business. Jupiter hath the second phasis in Pisces; it is the phasis of austerity, haughtiness, and ambition; of pride, vain-glory, and self-conceit. Mars hath the third and last phasis in Pisces; and it is the phasis of concupiscence and lust; of debauchery, lewdness, and profligacy.

The advantage to be derived by a perfect knowledge of the planet's phases, will hereafter appear in the judgment of a nativity; for if the ascendant on the cusp of any person's nativity be found in these phases, then will the native's natural disposition, manners, occupation, and general pursuits, be regulated by them, according to the strength or debility of the other aspects; for if the lord of the ascendant, or the moon, or planet applying to the ascendant in aspect, or beholding the lord of the ascendant, or moon, are both posited in phases of the same nature, then will their effects upon the native be most powerful and efficacious.

The JOYS of the PLANETS.

The planets are said to be in their joys, when they are posited in those houses, wherein they are most strong and powerful; as

The

The planet	♄	} Joyeth in	♈
	♊		♈
	♈		♊
	♏		♏
	♀		♋
	♌		♌
	♍		♍

It may perhaps be enquired, why Saturn joyeth not in Capricorn, as well as in Aquaries, since both these signs are his houses? The reason is, that in Aquaries he has both house and triplicity, and is therefore better dignified, and more potent in Aquaries than in Capricorn. So likewise Jupiter joyeth in Sagittary, and not in Pisces, because in the former sign he has both house and triplicity; but in the latter, he has house only. The same observation extends to the other planets. The moon, indeed, has no triplicity; but she joyeth in Cancer, because it is a sign of her own quality and nature. Hence it appears that Saturn, though strong and well dignified in Capricorn, is much stronger, and has more dignities in Aquaries. Jupiter also has strong influences, when posited in Pisces; but much stronger in Sagittary. Mars is potent in Aries; but infinitely more so in Scorpio. Venus has great operation in Libra; but in Taurus her effects are more powerful. And Mercury, for the same cause, operates much more forcibly in Virgo, than he does in the sign Gemini. The efficacy of these rules having been proved by repeated experience, it is necessary for every student to consider them with attention.

The ANTISCIONS of the PLANETS.

A planet's Antiscion, is a certain virtue or influence it acquires by being posited in conjunction with any star or planet, in degrees equally distant from the two tropical signs Cancer and Capricorn, in which degrees the sun, when it arrives, occasions equal day and night all over the world. For example, when the sun is in the tenth degree of Taurus, he is as far distant from the first degree of Cancer, as when in the twelfth degree of Leo; therefore when the sun, or any planet, is posited in the tenth degree of Taurus, it sends its antiscion to the twentieth degree of Leo; that is, it gives additional force and virtue to any planet at that time in the same degree, by conjunction, or that casteth any aspect to it. The planet's antiscions may at all times be found by the following table.

A Ta-

A TABLE of the ANTISCIONS of the PLANETS*.

			Deg. into deg.		Min. into min.	
♈	into	♍	1	29	1	59
♉		♎	2	28	2	58
♊		♏	3	27	3	57
♋		♐	4	26	4	56
♌		♑	5	25	5	55
♍		♒	6	24	6	54

The foregoing table shews, that a planet situated in one degree one minute of Aries, sends his antiscion into twenty-nine degrees fifty-nine minutes of Virgo; a planet in two degrees two minutes of Taurus, into twenty-eight degrees fifty-eight minutes of Leo, and so on through the table. These antiscions are considered, in the rules of astrology, equivalent to a sextile, or a trine, particularly if the planets are of the benevolent or fortunate kind. These planets have also their contra-antiscions, which are of the nature of a quartile, or opposition. To know where these fall, it only requires to find the antiscion, and in the opposite sign to that will be the contra-antiscion. For instance, suppose Jupiter in one degree of Aries, his antiscion will then fall in twenty-nine degrees of Virgo, and his contra-antiscion in twenty-nine degrees of Pisces, because Pisces is the sign immediately opposite to Virgo, where the antiscion falls.

The ASPECTS of the PLANETS.

The strongest, or most forcible rays, aspects, or configurations peculiar to the planets, are the following: a conjunction, denoted by this character δ , a trine Δ , a quartile \square , a sextile $*$, and an opposition 8 .

A conjunction δ is not properly an aspect, though frequently so called; for when two planets are both in the same degree and minute of a sign, they are said to be in conjunction, consequently cannot at that time be in aspect to each other. The effects of conjunctions are either good or bad, according to the nature and quality of the planets that compose them; or as the planets in conjunction are friends or enemies to one another, or to the subject then under consideration.

A sextile aspect $*$, implies two of the heavenly bodies posited at the distance of sixty degrees in longitude, or one sixth part of the zodiack

* The Antiscions, according to the system of Argol and Morinus, are followed here, though discontinued by some modern professors. The Placidian method, however, will be given in the course of the work.

from each other; for which reason it is sometimes called a sexangular aspect, or an hexagon. The sextile is termed an aspect of imperfect love, amity, or friendship; because when two planets, or significators, are in sextile to each other, they import that any matter in dispute, treaty of marriage, or other subject of enquiry, may be happily terminated, or brought about, by the intervention of friends; or that for want thereof, the contrary may happen. And though the sextile aspect is sometimes over-ruled by the more powerful influences of malignant ones, yet it is generally considered an omen of the favourable kind.

By a quartile aspect \square , two planets are understood to be posited at ninety degrees, or one fourth part of the circle of the zodiack from each other; whence it is also called a quadrangular, or tetragonal aspect. The quartile is considered an aspect of imperfect hatred; and acts *vice versa* with the sextile, inclining rather to malignancy, contention, and misfortune, as the other does to friendship, harmony, and good fortune.

A trine aspect \triangle , imports the planets to be situated at the distance of one hundred and twenty degrees, or one third part of the circle of the zodiack, from each other; and is sometimes called a trigonal aspect, or a trigonocrater, implying rule or dominion in a certain trigon or triplicity. This is an aspect of the most perfect unanimity, friendship, and peace; and it is so considered, because when the planets are in a \triangle aspect, they are posited in signs precisely of the same triplicity and nature; that is to say, they are both in an earthy, airy, fiery, or watery sign; and consequently both contribute the same influences unimpeded. But in a $*$, which is an aspect of imperfect amity, the planets are posited in signs of only a partial nature, viz. fiery with an airy, or an earthy with a watery sign; and as the fiery sign is hot and *dry*, and the airy hot and *moist*; the earthy cold and *dry*, and the watery cold and *moist*, so the planets thus posited, agreeing only in one point out of two, give but an imperfect influence. Thus the distinctions between a $*$ and \triangle aspect, and between a \square and γ , are founded in reason and experience.

The opposition γ of two planets, signifies their being posited at one hundred and eighty degrees, or just half the distance of the zodiack apart, which places them diametrically opposite to one another in the heavens, whence it is called a diametrical radiation. This is considered an aspect of perfect hatred, or of inveterate malice and enmity, as malignant in its effects, as the trine is benevolent; and of double the destructive tendency of the \square aspect. To instance this, let us suppose two kingdoms, states, societies, or private gentlemen at variance, and it is enquired whether the cause of dispute may be amicably adjusted? If a figure be erected

for the positions of the heavenly bodies, and the two significators, representing the two adversaries, be in a quartile aspect, I should infer, that notwithstanding the then subsisting enmity of the parties, with all the threatened mischiefs attending it, harmony may be restored, if proper means were used for that purpose. But if the significators are found in actual opposition, the dispute in question would most probably occasion hostility, war, litigation, or duel, or be attended with some alarming consequences, before the matter would subside. Wherefore an 8 is justly termed an aspect of perfect enmity.

These aspects are all divided, for the sake of perspicuity, into *partile* and *platick* aspects. A partile aspect considers two planets exactly so many degrees from each other, as make a perfect aspect; that is, if Venus be in nine degrees of Aries, and Jupiter in nine degrees of Leo, they are in partile trine aspect. Again, if the sun be in one degree of Taurus, and the Moon in one degree of Cancer, they are in a partile sextile aspect; so that all perfect aspects are partile; and imply the matter or thing threatened, whether good or evil, to be near at hand.

By a platick aspect, we are to understand two planets so posited, as to admit half the degrees of each of their own rays or orbs; for instance, if Saturn be posited in sixteen degrees of Aries, and Jupiter in twenty-four degrees of Gemini, then Saturn would be in a platick sextile aspect to Jupiter, because Saturn would be situated within the moiety of both their orbs, which are nine degrees each. The same circumstance applies to the aspects of all the planets; for if their distance from each other brings them within one half of each of their orbs or radiations, when added together, they will then form a platick aspect. It must also be carefully observed in these platick aspects, whether the co-operation of the two planets is going off, or coming on. In the above example, the effect of Saturn's platick sextile aspect with Jupiter was going off; but if we reverse their situations, and place Saturn in twenty-four degrees of Gemini, and Jupiter in sixteen degrees of Aries, then the aspect would be coming on with all its force and influence, and would proportionably affect the subject, whatever it be, under consideration.

To enable the reader to find the platick aspects more readily, I subjoin the following table of the planets orbs, mean motion, and latitude.

TABLE of the ORBS and MEAN MOTION of the PLANETS.

ORBS.		MEAN MOTION.	
Saturn	10 degrees	2 minutes	1 second
Jupiter	12 degrees	4 minutes	59 seconds
Mars	7 degrees	31 minutes	27 seconds
Moon	12 degrees 30 min.	13 deg. 10 min.	36 sec.
Venus	8 degrees	59 minutes	8 seconds
Mercury	7 degrees 30 min.	59 minutes	8 seconds
Sun	17 degrees	59 minutes	8 seconds

TABLE of the PLANETS LATITUDE.

	North Latitude.			South Latitude.		
	D.	M.	S.	D.	M.	S.
Saturn	2	48	0	2	49	0
Jupiter	1	38	0	1	40	0
Mars	4	31	0	6	47	0
Moon	5	0	17	5	0	12
Venus	9	2	0	9	2	0
Mercury	3	33	0	3	35	0

The Sun always moving in the ecliptick, can have no latitude.

Now it must be observed, that these aspects of the planets are projected or cast contrary ways, either onward in a line progressively with the signs of the zodiack, which are termed finifter aspects; or else backward, in a line reverfeways to the order of the zodiack, which are termed dexter aspects. The whole of these appear at one view in the following table.

TABLE of the RADIATIONS, or SINISTER and DEXTER ASPECTS of all the PLANETS.

		* □ Δ 8		* □ Δ 8		* □ Δ 8
Dexter	♄	♄ ♃ ♀ ♅	♄	♄ ♃ ♀ ♅	♄	♄ ♃ ♀ ♅
Sinister	♄	♄ ♃ ♀ ♅	♄	♄ ♃ ♀ ♅	♄	♄ ♃ ♀ ♅
Dexter	♃	♃ ♄ ♀ ♅	♃	♃ ♄ ♀ ♅	♃	♃ ♄ ♀ ♅
Sinister	♃	♃ ♄ ♀ ♅	♃	♃ ♄ ♀ ♅	♃	♃ ♄ ♀ ♅
Dexter	♂	♂ ♄ ♀ ♅	♂	♂ ♄ ♀ ♅	♂	♂ ♄ ♀ ♅
Sinister	♂	♂ ♄ ♀ ♅	♂	♂ ♄ ♀ ♅	♂	♂ ♄ ♀ ♅
Dexter	♂	♂ ♄ ♀ ♅	♂	♂ ♄ ♀ ♅	♂	♂ ♄ ♀ ♅
Sinister	♂	♂ ♄ ♀ ♅	♂	♂ ♄ ♀ ♅	♂	♂ ♄ ♀ ♅
		* □ Δ 8		* □ Δ 8		* □ Δ 8

In the foregoing table, at the top of the third column, note the characters of the aspects sextile $*$, quartile \square , trine \triangle , and opposition γ , as placed over the signs of the zodiack. In the first column, observe the words dexter, and sinister; and in the second column, the sign Aries γ . These are intended to shew, that a planet, posited in γ , would send his sextile aspect, dexter to Aquaries, and sinister to Gemini; his quartile, dexter to Capricorn, and sinister to Cancer; his trine, dexter to Sagittary, and sinister to Leo; and would be in opposition to a planet posited in equal degrees of Libra. The same rules apply throughout the table; but it must not be forgot, that sinister aspects go in the same order with the signs of the zodiack, and dexter contrarywise; and that the dexter aspects are more strong and powerful than the sinister. And thus, according to the operations of the planets and stars, are the natures of all men, as the planets have predominancy in them; and such are the natures of all manner of herbs and plants that grow in the field. Some are influenced by Saturn, and thence are cold and dry; others by Jupiter, and thence are hot and moist; one by an order of Mars draws nothing but poison to its roots, and another by the sweet influence of Venus, sucks nothing but the sweet sap of the earth into all its fibres. If Saturn or Mars rise with a birth, it is ten to one but the child dies that year, unless Jupiter or Venus interpose, by throwing their friendly influences strongly into the sign. And in these respects we have as incontestible proofs of the truth of what we advance, as the physician has of the nature of herbs when he tastes them; he, from that demonstration, declares them to be hot or cold, and good either to cure, or kill; but we can ascertain this without tasting them, because we know the source from whence they derive these opposite qualities.

It were needless for me to dwell longer upon an explanation of the different virtues and effects of the planets and signs. Sufficient has now been said, to point out their operations and natural influences, to the understanding of the most limited capacity. It therefore only remains for my readers, or such of them as intend to make any progress in the study, to familiarise themselves with the subject, by a frequent perusal of it; and particularly to acquire a correct knowledge of all the characters by which the signs, planets, and aspects are severally distinguished. It will then be proper to understand the following terms peculiar to this Art.

EXPLANATION of the TECHNICAL WORDS and
TERMS of ART used in ASTROROLOGY.

DIRECTION, signifies a planet moving on in its natural course, from west to east, according to the succession of the signs in the zodiack; thus, a planet is direct, when it moves *in consequentia*, from Aries to Taurus, from Taurus to Gemini, &c. Direction is also a *calculus*, whereby to find the time of any accident or remarkable event, that will happen to the person who propounds a question, or has his nativity cast. For instance, a person enquires how many years he may live, by the course of the planets at the time of birth? Having established the sun, moon, or ascendant, as significators of life, and Mars, or Saturn, as promissors or portensors of death, the *direction* is a calculation of the length of time in which the significator will be in meeting the promissor; and this resolves the question. In these calculations, the significator is sometimes termed *apheta*, or giver of life, and the promissor, *anereta*, or giver of death. The directions of all the principal points of the heavens, planets, and fixed stars, as the ascendant, mid-heaven, sun, moon, and part of fortune, are worked by the same rule.

STATIONARY, is understood of a planet, when to the eye or senses of a beholder here on earth, it appears to stand still, without any progressive motion in its orbit. Not that a planet ever is or can be naturally in this state, but is only rendered so in appearance, by the inequalities which arise from the positions and motions of the earth; for were the planets to be viewed from the sun, or *centre* of the system, they would always appear uniform and regular.

RETROGRADATION, implies an apparent motion in the planets, whereby they seem to go backwards in the ecliptic, and to move *in antecedentia*, or towards the antecedent signs, viz. from east to west, contrary to the order of *direction*, and to the succession of the signs of the zodiack. This also is an appearance produced by an opposite motion of the earth, to that of the planets.

APPLICATION, signifies the approach of two planets together, either by conjunction or aspect, and is of three kinds; the first is, when a planet, swift in motion, applies to one of slower progress; for example, suppose Mercury posited in sixteen degrees of Gemini, and Mars in twenty-one degrees of the same sign, both being direct in motion; Mercury, by having the greater apparent projectile force, would overtake and form a

conjunction with Mars, which is termed, a *direct application*. The second kind is formed by two retrograde planets; as supposing Mercury in sixteen degrees of Gemini, and Mars in fifteen degrees of the same sign, both retrograde; Mercury, being the lighter planet, applies to the body of Saturn, a more ponderous planet, by retrogradation; and this is termed a *retrograde application*. The third kind is occasioned by one planet going direct in motion, and meeting another planet that is retrograde; for instance, suppose Mercury retrograde in sixteen degrees of Gemini, and Saturn direct, in twelve degrees of the same sign; here Mercury, being the lighter planet, applies to a conjunction of Saturn by a retrograde motion; and these two last are deemed evil applications. It must also be observed that the superior planets never apply to the inferior, but by a retrograde motion; whereas the inferior planets apply both ways.

SEPARATION is understood of two planets, that have either been in partile conjunction, or aspect, and are just departed or separated from it. Thus, if we suppose Saturn in twelve degrees of Sagittary, and Jupiter in thirteen degrees of the same sign, Jupiter will be then separated one degree from a perfect or partile conjunction with Saturn; but they would still be in a platick conjunction, because they are within the moiety of each others radiations, which is four degrees and a half each, consequently these planets would continue in platick conjunction until they were separated nine degrees, and then the aspect would entirely cease. The exact knowledge of every degree of the separations of these aspects, is of the utmost consequence in giving judgment upon various important occasions. For instance, suppose it were demanded whether a certain treaty of marriage would take place, or not? When all the aspects are collected upon the horoscope, and the two planets, that are significators of the parties, are found applying to each other in a conjunction, and in common or fixed signs, the marriage may probably take place in some length of time. If the significators are posited in moveable signs, angular, and approaching swift in motion to a conjunction, it may then be consummated in a very short time; but if the significators are separated from a conjunction, only a few minutes of a degree, one may safely conclude that there has been great probabilities, only a few days before, that the wedding would have taken place; but by this aspect the parties appear to be hanging in suspense, and some dislike, or change of sentiment seems to have taken place: and as the significators gradually separate from the partile and platick conjunctions, in the same gradation will the treaty and affections of the parties alienate and wear away; and by the comparative time that the aspect will occupy before it entirely ceases, so will the time be so many weeks, months, or years, before the parties shall wholly relinquish the connection.

PROHIBITION,

PROHIBITION, indicates the state of two planets that are significators of some event, or the bringing of some business to an issue or conclusion, and are applying to each other by conjunction; but before such conjunction can be formed, a third planet, by means of a swifter motion, interposes his body, and destroys the expected conjunction, by forming an aspect himself; and this indicates that the matter under contemplation, will be greatly retarded, or utterly prevented. For example, suppose Mars were posited in seven degrees of Aries, Saturn in twelve degrees, and the sun in six degrees of the same sign; Mars is the significator of the business in hand, and promises the issue or completion of it, so soon as he comes to a conjunction with Saturn; but the sun being swifter in motion than Mars, passes him, and prevents their conjunction, by forming the aspect himself. This indicates, that whatever was expected from the approaching conjunction of Mars and Saturn, is now prohibited by the sun's first impeding Mars, and then Saturn; and this is termed a *conjunctional* or *bodily prohibition*. There is also a prohibition by aspect, either sextile, quartile, trine, or opposition; and this happens when two planets are going into conjunction. Suppose Mars to be in seven degrees of Aries, Saturn in thirteen degrees of the same sign, and the sun in five degrees of Gemini; the Sun being swifter than Mars in his diurnal motion, will quickly overtake him, and pass by the sextile dexter of Mars, and form a sextile dexter with Saturn, before Mars can reach him; by this means their conjunction is prohibited.

FRUSTRATION, imports a swift or light planet approaching to an aspect with one more slow and ponderous, but before they can approach near enough to form that aspect, the weighty planet is joined to some other, by which the first aspect is frustrated. To instance this, suppose Saturn posited in sixteen degrees of Gemini, Jupiter in fifteen degrees of Leo, and Mars in eleven degrees of the same sign; here Mars applies to a conjunction with Jupiter, but before he can reach it, Jupiter meets a sextile aspect from Saturn, which frustrates the conjunction of Mars, and in practice, utterly destroys whatever was promised by it.

REFRANATION, is the state of a planet in direct motion, applying to an aspect or conjunction with another planet, but before they can meet, becomes retrograde, and thus refrains to form the aspect expected. Suppose Jupiter in the twelfth degree of Gemini, and Mars in the eighth; here Mars, the swifter planet, promises very soon to overtake Jupiter, and form a conjunction with him; but just at the instant, falls retrograde, and refrains from the conjunction, by taking an opposite course from Jupiter.

TRANSLATION of LIGHT and NATURE. This happens when a light planet separates from a weighty one, and joins with another more ponderous, and is effected in this manner; let Saturn be placed in twenty degrees of Aries, Jupiter in thirteen degrees, and Mars in fourteen degrees of the same sign; here Mars separates from a conjunction with Jupiter, and translates the light and nature of that planet to Saturn, to whom he next applies. The effect of this in practice will be, that if a matter or thing be promised by Saturn, then whoever was represented by Mars, shall procure all the assistance that the benevolent planet Jupiter could bestow, and translate it to Saturn, whereby the business in hand would be the better effected, and more happily concluded; and this being a very fortunate position of the planets, is very proper to be known, since it promises much in law-suits, marriages, and all other questions of the kind.

RECEPTION, is when two planets, that are significators in any question or nativity, are posited in each other's dignity, as the sun in Aries, and Mars in Leo, which is a reception by houses, and is deemed the most powerful and efficacious of all receptions. But reception may be by exchange of triplicity, term, or phase, or by any essential dignity; as Venus in Aries, and the sun in Taurus, is a reception by triplicity, if the question or nativity happen by day. Or if Venus be in the twenty-fourth degree of Aries, and Mars in the sixteenth degree of Gemini, it is a reception by terms. The use of these positions in practice, is considerable; for suppose the event of any question required, be denied by the aspects, or the significators are in no aspect with each other; or it is doubtful what may happen from a quartile or opposition of the significators; yet if the principal significators are found in mutual reception, the thing desired will shortly come to pass, and probably to the satisfaction and content of all the parties concerned.

PEREGRINATION, describes a planet to be situated in a sign, or in such certain degrees of a sign, where it has no essential dignity, either by house, exaltation, triplicity, term, or phase; as Saturn in the tenth degree of Aries, is peregrine; and the sun, in any part of Cancer is peregrine, having no dignity whatever in that sign. In all questions of theft, it is very material to know the peregrine planet; for it has been uniformly found, by almost every regular professor of this Art, that the thief may be almost constantly discovered by the peregrine planet posited in an angle, or in the second house.

COMBUSTION, is the state of a planet, when situated within eight degrees thirty minutes of the body of the sun, either before or after him. Suppose Mercury in the twenty-first degree, the sun in the twenty-fifth degree,

degree, and Venus in the twenty-seventh degree of Aquaries; here Mercury and Venus would be both combust; but Venus would be more affected by it than Mercury, because the sun applies to, or moves towards Venus, and recedes from Mercury, whereby his rays afflict her more forcibly on his nearer approach, and become weaker upon Mercury by his recess from him.

CAZIMI represents a planet in the heart of the sun; that is, if a planet be only seventeen minutes before or after the sun, as if the sun were in fifteen degrees thirty minutes of Taurus, and Mercury in fifteen degrees twenty minutes of the same sign, Mercury would be then in Cazimi, or in the heart of the sun. All authors agree that a planet in cazimi is fortified thereby, and is of greater efficacy; whereas a planet in combustion is of a malignant nature. If the significator of a querent, or person propounding a question, be combust, it shews him or her to be under fearful apprehensions, and threatened to be over-powered, or greatly injured by some superior person. It should be carefully observed that all planets may be in combustion with the sun, but the sun cannot be in combustion with any planet; and that combustion can only be by personal conjunction in one sign, and not by any aspect, either sextile, quartile, trine, or opposition; the sun's quartile or opposite aspects are afflicting, but they do not combure, or render the planet combust. A planet is always considered under the sun-beams, until he is elongated seventeen degrees before or after his body.

VOID OF COURSE, is when a planet is separated from another planet, and does not, during its continuance in that sign, form an aspect with any other. This most usually happens with the moon; and in practice, it is observed, that if the significator of the thing propounded, be void of course, the business under contemplation will not succeed, nor be attended with any satisfactory or pleasing consequences.

BESIEGING, signifies a planet situated betwixt the two malevolent planets Saturn and Mars; for instance, if Saturn were placed in the twelfth degree of Aries, Mars in the sixteenth, and Jupiter in the fourteenth degree, Jupiter would then be besieged by Saturn and Mars.

INCREASING IN LIGHT, is when a planet is separating from the sun, or the sun from a planet; thus the moon, at her greatest distance from the sun, appears with the greatest degree of light, having her whole orb illumined.

ORIENTAL and OCCIDENTAL. A planet, when oriental, rises before the sun; and when occidental, sets after him, and is seen above the horizon after the sun is down; consequently when a planet is oriental, it is posited in the east, and when occidental, in the west.

SUPERIORS and INFERIORS. Saturn, Jupiter, and Mars, are distinguished by the name of the superior, ponderous, and more weighty planets; and Venus, Mercury, and the Moon, are called the inferior planets. A superior always governs or over-rules an inferior; this is an observation that holds good throughout the whole system of nature.

SWIFT OF COURSE, is when a planet moves farther than his mean motion in twenty-four hours; and he is *slow of course* when he moves less than his mean motion in the same portion of time.

ALMUTION, signifies a planet that bears principal rule in a sign or figure; which planet must consequently have the most essential dignities.

HAYZ, implies a masculine diurnal planet to be situated above the horizon in the day-time, or a feminine nocturnal planet posited below the horizon in the night-time; which is an accidental fortitude the planets delight in, and gives a favourable omen in all figures wherever they are found.

LONGITUDE and LATITUDE. The longitude of any star or planet, is the degree of the ecliptic or zodiack in which they are found, numbered from the first point of the sign Aries. The latitude of a star, or planet, is its distance north or south from the sun's path or ecliptic line, numbered by the degrees of the meridian.

DECLINATION, is the distance a planet swerves either north or south, from the equator or equinoctial line, in his circuit through the twelve signs of the zodiack.

RIGHT ASCENSION, is the number of degrees and minutes of the equinoctial line, reckoned from the beginning of Aries, and comes to the meridian with the sun, moon, star, or planet, or any portion of the ecliptic.

OBLIQUE ASCENSION, is the degree and minute of the equinoctial line, that comes to, or rises with, the degree of longitude of any star or planet in the horizon; or it is the degree of the equinoctial line that comes to the horizon with any star or planet in an oblique sphere.

OBLIQUE

OBLIQUE DESCENTION, is the degree of the equinoctial line that sets in the horizon, with the degree of longitude of any star or planet, in an oblique sphere; making an oblique angle with the horizon.

ASCENSIONAL DIFFERENCE, is the distinction between the right and oblique ascension of any planet or star, reckoned in the equator.

POLE OF POSITION, signifies the elevation of the poles of the world above the circle of position of any star or planet.

CIRCLES OF POSITION, are circles passing through the common intersections of the horizon and meridian, and through any degree of the ecliptick, or the centre of any star, or other point in the heavens, and are used for finding the situation or position of any star or planet.

HOROSCOPE, is a figure or scheme of the twelve houses of heaven, wherein the planets and positions of the heavens are collected for any given time, either for the purpose of calculating nativities, or answering horary questions. It also signifies the degree or point of the heavens rising above the eastern point of the horizon, at any given time when a prediction is to be made of any future event; but this is now most commonly distinguished by the name of *the ascendant*.

COLOURS. The colours given by, or peculiar to each of the planets and signs, is of great importance in the determination of all questions where the complexion of a person, or the colour of a thing is necessary to be known. The reader must therefore be careful to remember, that of the planets, Saturn gives a black colour; Jupiter red mixed with green; Mars, a red fiery colour; the moon, all white spotted, or light mixed colours; Venus, white and purple colours; Mercury, light blue or azure colour; the sun, all yellow colours, or inclined to purple. Of the twelve signs, Aries gives a white mixed with red; Taurus, white mixed with citron; Gemini, white mixed with red; Cancer, green or russet; Leo, red or green; Virgo, black speckled with blue; Libra, black or dark crimson, or swarthy colour; Scorpio, dark brown; Sagittary, yellow; or a green sanguine colour; Capricorn, black or russet; Aquaries, light blue or sky-colour; Pisces, a glistening light colour. Thus by knowing the colour or complexion attributed to each of the planets and signs, it is easy to determine the complexion of the native, or of any person or thing enquired after; for as the complexion or colour of the lord of the ascendant, or the sign, or significators are, that represent the party, such will be their colour or complexion. So if it be asked concerning two cocks just going to pit, which shall be the winner?

winner? Erect the figure, and the two planets representing the distinguishing colours of the two cocks, shall be their significators, and that planet which is the superior, or that has most essential dignities, and is most strongly fortified, shall by his colour point out the cock that shall win his battle. So of any other question determinable by colours.

And since this Art cannot be understood, nor the work read with any pleasure or improvement, without a perfect and familiar knowledge of all the characters peculiar to the signs, planets, &c. I shall insert them in this place all together, that they may be at any time referred to with ease, recommending at the same time to all my readers, not to proceed any further, till they have learned them by heart.

CHARACTERS representing the TWELVE SIGNS of the ZODIACK, DRAGON'S HEAD, DRAGON'S TAIL, and part of FORTUNE.

Aries	♈	Scorpio	♏
Taurus	♉	Sagittary	♐
Gemini	♊	Capricorn	♑
Cancer	♋	Aquaries	♒
Leo	♌	Pisces	♓
Virgo	♍	Dragon's Head	♁
Libra	♎	Dragon's Tail	♂

The Part of Fortune ⊕.

CHARACTERS of the PLANETS.

Saturn	♄	Moon	☾
Jupiter	♃	Venus	♀
Mars	♂	Mercury	☿

The SUN ☉.

CHARACTERS distinguishing the several ASPECTS of the PLANETS.

Sextile	*	Trine	△
Quartile	□	Opposition	⊘

And the Conjunction ☌.

EXPLANATION of the TWELVE HOUSES of HEAVEN, with
DIRECTIONS for erecting the HOROSCOPE.

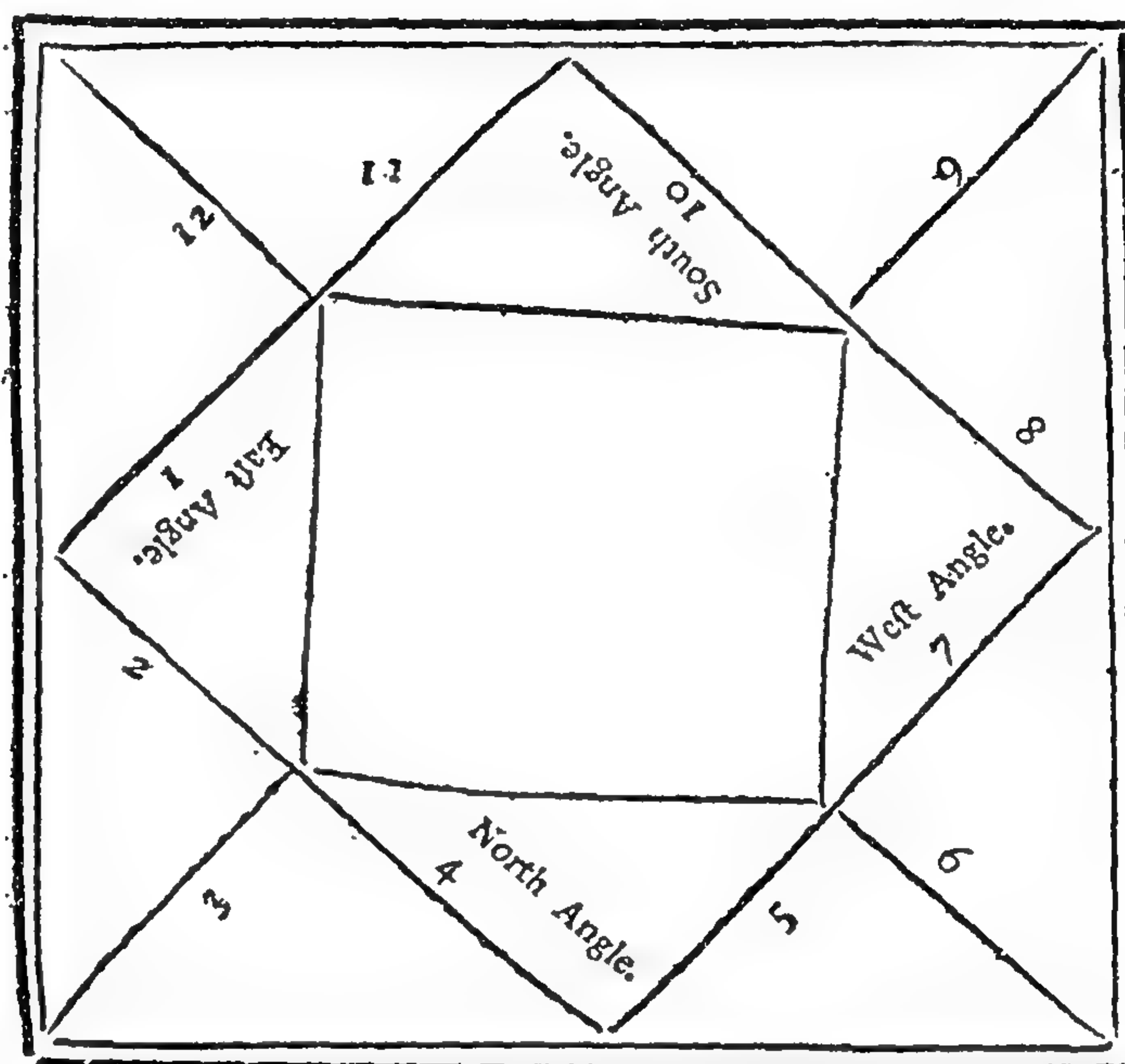
HAVING shewn what the essential qualities are, which the planets and heavenly matter derive from an inherent principle of nature ; it follows that I should explain the accidental qualities they receive by their different positions in the twelve houses of heaven ; for as the heavens are perpetually in motion, either ascending or descending ; and since it is beyond the reach of human penetration to define what star or planet shall ascend at the nativity of children yet unborn, so in reference to human ideas, it is purely accidental what dignities the planets shall acquire, or what houses they shall be posited in, at the time of birth.

That the reader may form a competent idea of what is meant by the twelve houses of heaven, let us suppose the whole celestial globe, or sphere of heaven, divided into four equal parts, by the horizon and meridional line, and each of these into four quadrants, and each quadrant into three equal parts, by lines drawn from points of sections in different parts of the horizon and meridian, equi-distant from each other. By this operation, the whole globe or sphere will be apportioned into twelve equal parts, which constitute what we call, *the twelve houses of heaven*. And these houses, as observation and experience abundantly shew, make up that great wheel of nature, whereon depends the various fortunes contingent to all sublunary matters and things.

In this division of the heavens, the first quadrant is described by a parallel line, drawn from the point of the east angle, to the south, or mid-heaven ; and contains the twelfth, eleventh, and tenth houses, called the oriental, vernal, masculine, sanguine, infant quarter. The second quadrant is described by a similar line, running from the exterior point of the mid-heaven, to the point of the western angle, and contains the ninth, eighth, and seventh houses, called the meridian, estival, feminine, youthful, choleric quarter. The third quadrant is formed by a parallel line running from the extreme point of the eighth house, to the north angle ; and contains the sixth, fifth, and fourth houses, called the occidental, autumnal, masculine, melancholic, manly, cold and dry quarter. The fourth quadrant is described by a line drawn from the extreme point of the north angle, to the extremity of the line which describes the first quadrant, both meeting in the east angle of the heavens, and contains the third, second, and first houses, called the northern, winterly, feminine, phlegmatick quarter, the seat of old age, decrepidness, and decay.

decay. The lines thus drawn, describe the following figure, or horoscope, into which the signs and planets are severally introduced, and represented as in their true places in the heavens, before any question can be solved, or nativity calculated. The space in the centre, were the figure drawn circular, might represent the vacuum in which the earth moves; but it is generally used to write down the day, year, and hour of the day when the figure was erected, with the purpose of it, whether for a nativity, or question resolved.

FIGURE of the HOROSCOPE, or TWELVE HOUSES of HEAVEN.



These twelve houses are each distinguished by their respective figures, and are either *angular*, *succedent*, or *cadent*. The angular houses are four, called the ascendant, mid-heaven or medium-cœli, the seventh house, and the bottom of the heaven; these are deemed the most powerful, and most fortunate houses. The succedent houses, are the eleventh, second, eighth, and fifth; and are ranked next in force and virtue to the angles. The third class, or cadent houses, are the third, twelfth, ninth, and sixth; and are considered of the least efficacy of them all. But notwithstanding they are divided into only three classes, or orders, whereby their force and efficacy are estimated, yet is there a regular gradation in this respect running through the whole, whereby one house is subordinate to the other, from first to last. Considered in this order, they stand thus:

1 10 7 4 11 5 9 3 2 8 6 12

According

According to this rule, if we find two planets, equally strong, and of the same dignities, one posited in the first house, and the other in the tenth, we judge the planet in the first house or ascendant, to have superiority over the planet in the tenth house; and in practice we infer from such a position, that the person whose significator was in the first house, would get the better of his opponent, whose significator was in the tenth house; but both being so nearly equal in point of dignity, great struggles and difficulties would intervene, as the nature of the case in point may happen to be. This rule holds good from the tenth house to the seventh; the seventh to the fourth, and so on through the whole; but it should always be remembered that planets in angles, that is, those which are seated in the angular houses, are the *most* forcible and potent in their operation.

The first house, which is denoted by the figure 1, is called the *ascendant*, because the point of its angle being level with the horizon, whatever planet ascends from under the earth, must ascend upon this line, and become visible first in this house. The line upon which the planets ascend, or move, is called the cusp of the houses; and that of the ascendant is generally reckoned to extend about five degrees above the earth, and twenty-five degrees beneath, ready to ascend. But if signs of long ascensions ascend, then half five degrees above the earth, and thirteen below, are its utmost limits. If signs of short ascensions ascend, then five degrees above the horizon, and fifty degrees below, are usually allowed. Now the quality of whatsoever part of the heavens occupy or fill up the degrees of this house, carries along with it the health, life, and nature of every infant or thing that is conceived or brought forth within its jurisdiction. And hence hath this point of the heavens a faculty of attracting or receiving the virtues of the celestial matter that is accidentally ascending in that part of heaven at the birth; and also of the planets and fixed stars in their transits, and all the rays of the planets in their aspects and conjunctions, are attracted into this part of heaven, in order to the formation of the shape, stature, temperature of the body, quality of the mind, and all accidents and contingencies which shall befall the native's body, or health, or life, unto his dying day; such a sympathy is there between this part of the heavenly frame, and of every act and thing that is produced, or that receives life under it. For as the seed in the ground, after it has taken root, buds forth, and appears above ground, so the heavenly intelligencers, after they have framed the embryo, and the temperament thereof, under the earth, give it life and being of its own, putting forth level with them just as they ascend. We do not however suppose, that the temperature and qualities of the native were wholly framed at the exact time of birth, although the situation of the heavens at that time never fails

fails exactly to describe them ; we have every reason to believe, that the temperature and qualities of the body, and the disposition of the mind, are formed in regular gradations from the conception to the time of birth ; but that the birth describes them, is indisputably clear, because it cannot happen at any moment of time, in any part of the world, but it must fall even with that part of the heavenly matter ascending from the lower unto the upper horizon, which is interested in, and therefore points out, those temperatures and qualities. For any man to be satisfied in this point, let him but note what the nature of this ascending point of heaven is, with all the stars and planets posited therein, or having aspect with them from other houses, giving each of them their due weight and influence, according to their nature and dignity, neither strained one way nor the other ; and just as these are found at the time of birth, just so shall be found the qualities and endowments of that native, with the principal actions and events of his life, which this point ascending takes the charge of. And in this trial will the reader find more substantial proofs of the truth and existence of Astrology, than the most acute arguments can infill into his mind.

Now since the first house, or ascendant, gives birth and life to the native, it follows that those houses which are the attendants on, and upholders of life, should be joined with it ; and as children, or the native's offspring, are the upholders of life in this world, and religion and learning the grand means of upholding it unto eternity in the other world, so the houses which contribute these blessings to the life already given, are joined in an harmonious trine with the first house, making up that three-fold cord, which as Solomon saith, *can never be broken* ; the one is a succedent house, called the fifth house, and the other a cadent house, called the ninth house ; and to be convinced of the effects of this fifth house, note the heavenly matter, planets, stars, and aspects therein posited at the time of birth, according to the rules here laid down, and they shall truly represent the number and state of the native's offspring, and all other particulars relative to children, and to breeding or barren women. So also examine the state of the ~~eleventh~~ ninth house, and as that represents, so shall the native be in respect of religion and science ; for the heavenly matter, planets, stars, and aspects therein, shall shew what and how the man shall prove, whether wise or foolish, devout or schismatical, and what study or occupation he shall be inclined to follow ; and these furnish matter for grace to work upon ; but as for grace itself, nature can have no power over it ; grace may rule nature, but nature cannot sway grace.

The second angular point of the houses of heaven, is called the mid-heaven, which is that point which culminates, being the very top or highest point of the heavenly frame. And whatever part of the heavens happen to be culminating in this point at the birth of any person or thing, that it takes charge of, and carries along with it ever after the preferment, honour, profession, situation, and authority of the native; and as the nature of the planets, stars, aspects, and heavenly matter happens to be, that are situated in this point, or in the degrees pertaining to it, so shall the native prove in his life-time, in point of dignity, advancement, and reputation in this world, whether high or low, fortunate or unfortunate, favoured or disgraced. The attendants upon, and upholders of man's honour and dignity, as the scriptures, and every day's experience perpetually shew us, are wealth and servants. The first of these is attached to the mid-heaven in a succedent house, called the second house of heaven; and the other in a cadent house, called the sixth house of heaven; and these two are situated in an harmonious trine with the angular point of the mid-heaven. And now well observe what the planets, stars, aspects, and heavenly matter are in either of these houses at the time of birth, and such shall the native's fortune prove in point of riches, and subordinate dependents; in the first of these houses for wealth, and in the other for servants or dependents.

The third angle of the figure of heaven, is the seventh house, or point of the heavens and degrees contingent, which are always *descending*, or setting out of our horizon, and sinking under the earth; and this point is directly opposite to the eastern angle or ascendant. Now as the rising heaven or ascendant is the beginning and conduit of life, so this setting heaven, level with the ascendant, is the bringing all mundane affairs level with life, such as our entrance into the state of marriage; our contracts and enterprises in business, war, and travel; and our connections and success therein, whether with friends, strangers, or enemies; and these whether honest men, parasites, or thieves. And the heavenly matter, planets, stars, and aspects situated in this angle at a nativity, apparently shew how a man shall fare in respect to wives, more or less, any or none, good or bad; and in matters of business or adventure, how fortunate or unfortunate he may be likely to prove; and with enemies or thieves, how far he is likely to be injured by them. Necessary upholders of marriage, supporters in trade and travel, and defenders against thieves, plunderers, and enemies, are friends, relations, and neighbours. And these, in a trine to the seventh house are brought forth, the first out of the eleventh house of heaven, a succedent house, and the other out of the third house of heaven, a cadent house. This eleventh house, by the planets,

nets, stars, aspects, and heavenly matter therein, point out the state of a man's friends and hopes in this life; and the third house describes by the same means, how happy or unhappy a man shall prove in his relations, connections, and neighbours.

The last angle of heaven, is the fourth house, called the bottom of heaven, and represents that point which in our conception seems to hang at the very bottom of the round ball of the celestial world, being diametrically opposite to the exterior, or mid-heaven. And as that shews what a man in the course of nature shall rise to in the world; this, on the contrary, declares what and when shall be his fall, decay, and death. This house has therefore signification of the end of every worldly concern, and, amongst other ends, of the grave, which is the end of all men living, however dignified or great. And the planets, stars, and aspects posited in this house at the time of birth, never fail to shew what kind of end the native is like to find; for as the twelve signs have each their particular and visible effects upon and over every part of man's body, and as the planets and their aspects shew in what sign the native shall be impeded, that is, in what part of the body the root of his natural infirmity shall be placed; and what accidents shall befall him during life, so is it an easy process to point out the manner of his death, and whether natural, honourable, or ignominious. The upholders of this angle, are the houses of tribulation and death; the one a succedent house, called the eighth house, or house of death; and the other a cadent house, called the twelfth house. And now let it be carefully observed what planets, stars, aspects, and heavenly matter occupy these houses at the time of nativity, and they shall point out in the twelfth house, all the principal misfortunes, afflictions, and tribulations of the native's life, and in the eighth house, the time and manner of his death.

Independent of the faculties hitherto specified, each of these houses of heaven have other significations and effects, which they demonstrate in various other ways. For instance, the ascendant represents the native coming into the world, and the fourth house at the same time represents the parents of the native going out; for *one generation goes off, and another always comes in**, according to the course of nature. Of these parents, the father is more especially signified by the fourth house; and then secondarily, but not so forcibly, the mother of the native is signified by the tenth house, and the grandfather by the seventh, and uncles, aunts, and relations on the father's side by the sixth, and uncles, aunts,

* See Eccles. i. 4.

and relations on the mother's side, by the twelfth. Hence also it comes to pass, that by the fourth house are signified houses and lands, and all degrees of patrimony left by the father ; and by the eighth house are shewn all goods and legacies left by will of the deceased. The second and sixth houses in half trine to the house of the grave, and in opposition to the eighth and twelfth, have a secondary signification of sickness and death.

Such are the qualities and operations of the twelve houses of heaven, in the common course of nature ; but these qualities are sometimes materially altered, and changed for the better or worse, by means either of the moon, or some other of the celestial motions or affections. It is certain that the moon circleth the earth once in every twenty-eight days ; but in this perambulation she neither keeps the sun's pathway in the ecliptic, nor continues her course constantly on the same side of it ; but once in every fourteen days she crosses the ecliptic, alternately to her north and south declination ; and it is found by long and correct observation, that the point in the heavens where she crosses this line, is very strongly affected by her motion. The moon is the great body of life and growth, and when she passes the ecliptic to the north, which brings her nearer into this northern world, she then gives an extraordinary degree of fruitfulness, which wonderfully strengthens with its influence whatsoever happens within the line of its jurisdiction. And this point, wherever it falls, is called the moon's north node, but is distinguished in astrological works, by the name of the Dragon's Head, as already explained in page 125. If this point happens to ascend in a nativity, it strengthens life with a robust and lively constitution. If it falls in the mid-heaven, it promises great honour and preferment ; if in the eleventh house, prosperity and riches. If Jupiter or Venus happen to be in these degrees, it makes them much stronger and more efficacious in their benevolent operations ; but if Saturn or Mars be posited there, it gives them, on the contrary, a stronger inclination to prove mischievous and unfortunate. When the moon intersects the ecliptic line to her southern declination, she leaves that point of the heavens where she crosses it, which is termed the Dragon's Tail, as barren to all intents and purposes as the other was fruitful. Hence this point ascending at a nativity, blemishes life, and leaves a stain upon it ; impairs honour and advancement in the mid-heaven, and wastes riches, and brings adversity, in the eleventh house ; and it weakens as well the benevolent auspices of Jupiter and Venus, as the evil inclinations of Saturn and Mars. How these circumstances operate beyond the equinoctial, experience is yet silent ; but it seems reasonable to suppose that the Dragon's Tail is there the fruitful point, and the head the barren point, since when the moon is going off from us, her influences must be coming on with them.

Next

Next to the nodes, the *part of fortune* has its operations upon these twelve celestial houses. The point, which we term the part of fortune, is the distance of the moon's place from the sun's, added to the degrees of the ascendant; and the nature of it is, as constant observation ascertains, that if this point falls among fortunate stars, or in a fortunate part of the heavens, then it promises great success in health or wealth, honour or offspring, or any other species of prosperity, according as it is seated either in the first, eleventh, or fifth houses, or in any others. The reason of this appears to be, that the sun, moon, and ascendant, being the prime conduits through which the stream of life flows, this seat of the part of fortune is the harmony of all three concentrating and uniting in the same acts of benevolence.

Now besides these, there are yet other qualities accidentally affected, which concern either particular persons or times. Thus the places of Saturn, or Mars, or the Tail of the Dragon, in the vernal figure, are unfortunate in the highest degree, for the whole of that year; or if they happen in any of the quarter figures, they portend affliction and misfortune for that quarter. But the places of Jupiter and Venus in a vernal figure are as fortunate, as the others are unfortunate for the same time. The places of an eclipse of the sun or moon, and of the comets, are also fortunate or unfortunate, as their situation may be, or as persons, countries, or states may be concerned in them. The place of Saturn or Mars in a man's nativity, proves unfortunate to him all the days of his life; and the place of either of them in a revolutionary figure is equally bad for that year. But the place of Jupiter or Venus in a nativity, or in a revolutionary figure, is always as fortunate, either for a man's life-time, or for the year, as the other is unfortunate. Also the places of the twelfth house, or eighth, or sixth, as they were in the native scheme, have always bad significations unto a man, whensoever they come up upon any of his concerns. And the places of the tenth house, of the eleventh, of the ascendant, and of the second house, generally promise as much good, as the other houses do evil, upon all the common occasions of life.

Thus far we have seen the operations of the twelve houses of heaven, as they appertain to the time and circumstances of a nativity: We shall now explain their properties in that system of nature, upon which the doctrine of horary questions is grounded. And such has been the industry and indefatigable labour of our forefathers, in bringing this science to maturity, and in discovering and distinguishing the particular significations and effects of all positions of the planets in these twelve houses of heaven, that whoever takes the pains to inform himself sufficiently of them, will
not

not be in want of competent grounds whereon to judge, or give rational answers to every interrogation or question on the common occurrences of life, or any contingent accidents or undertakings, with the consequences and success of them.

The first house bears signification of the life of man, and of the stature, colour, complexion, form, and shape of him who propounds a question; and as all the vicissitudes of nature depend upon the periods of man's life, so all questions are resolved by this house, that relate to sickness, health, or long life; and also all accidents by which life may be endangered or impaired; what part of one's days will be the most happy and prosperous; whether any absent friend or relation be living or dead; or whether any journey, voyage, or ship at sea, will be attended with success and safety, or whether meet with any accident fatal to life, or destructive to the ship.—In short, all questions relating to circumstances that affect life, are to be answered from the first house. In state astrology, and in eclipses, great conjunctions, appearances of comets, and other luminous and extraordinary phenomena in the heavens; and upon the sun's annual ingress into the equinoctial sign Aries, the first house bears signification of the community at large, or of that state, empire, or kingdom, where the figure is erected. Of colours, the first house gives a white; from which is to be understood, that if a planet be posited in this house that governs a light colour, and a question be propounded from any party relative to a person, matter, or thing where colours are concerned, and this planet be the significator thereof, then the person's complexion, and dress, or if cattle, then their colour, shall be of a white, pale, or lightish kind; and though this may appear ridiculous and insignificant to the understanding of some readers, yet the fact stands unshaken in practice. Now, as every one of the twelve houses of heaven have their significators, so have they also their *consignificators*, which have frequent operation, and therefore ought to be considered. A consignificator is a planet either fallen into conjunction, or joined in aspect with the principal significator; in which cases the planet either assists or opposes in the matter under consideration; if it be joined with a benevolent planet, it imports good; but if it happens to the contrary, it either denotes destruction to the subject of enquiry, or great disturbance in the effecting of it. The consignificators of this house are Saturn and Aries; and if Saturn is moderately well dignified in this house, and in any benevolent aspect with Jupiter, Venus, or the sun, or moon, it promises a good sober constitution of body, and generally gives long life. If Mercury is lord of this house, and well dignified, the person shall be a powerful and good speaker.

From the second house we form judgment upon all questions relating to wealth or poverty, prosperity or adversity, and loss or gain in any undertaking that may be propounded by the querent; and also concerning moveable goods, money lent, or employed in speculation. In suits of law or equity, it shews a man's friends or assistants; in private duels, it describes the querent's second; in eclipses, it shews the growing prosperity or adversity of a state or people; and at the sun's entrance into Aries, it expresses the strength of the empire where the figure is erected, in its internal resources, in its allies, and in all other requisites of war, or self-defence. It gives a green colour, of which a similar use is to be made as is described in the first house; and the same observation will hold good in all other houses, in any questions that relate to colours. The significators to the second house are Jupiter and Taurus, for if Jupiter be placed in this house, or is lord thereof in full dignity, it implies the acquisition of an estate or fortune; but the Sun and Mars never promise good in this house; either of them indicate dispersion of substance, according to the capacity and quality of him who proposes the question.

The third house having signification of brethren, sisters, kindred, and neighbours; and of all inland journies, and of removing one's manufacture or business from one place to another; so all questions that are founded upon any subjects relative thereto, are answered from the planets situated in this house. Its significators are Mars and Gemini; which is one reason why Mars, unless joined with Saturn, is not found so generally unbenevolent in this house, as in the others. If the Moon be posited here, it is always an argument to the querist of much restlessness, travelling, and change of situation. This is a succedent house, and gives a yellow, red, or sorrel colour.

From the fourth house we resolve all questions in any way relating to or concerning the father of the querist. Also all enquiries relating to lands, houses, or estates; or to towns, cities, castles, or entrenchments besieged; of treasures hidden in the ground, and all other questions relating to the earth, are answered out of this house, which is called the *imus cæli*, or angle of the earth. Its significators are the Sun and Cancer; and therefore if the Sun be posited in this house, it denotes the father of the querist to be of a generous and noble disposition. It governs the red colour.

By the fifth house we form all our predictions relative to children, and to women in the state of pregnancy; also, all questions concerning the present health of absent sons or daughters, or the future health of those at home; enquiries relating to the real and personal effects of one's father,

ther, or concerning the success of messengers, ambassadors, or plenipotentiaries; or respecting the ammunition or internal strength of a place besieged, are all answered from this house. Its significators are Venus and Leo, and therefore unfortunate when occupied either by Saturn or Mars, both of which indicate base and untoward children to the enquirer. It indicates a mixed black and white, or sanguine colour.

The sixth house resolves all questions that in any respect appertain to servants, or cattle. Also enquiries concerning the state of a sick person, whether curable or not; the nature of the disease, and whether of short or long duration; particulars relating to uncles and aunts, and all kindred on the father's side; also concerning one's tenants, stewards, or the like, are resolved by the disposition of the stars and planets situated in this house. Its significators are Mercury and Virgo; and when Mars and Jupiter are found in conjunction here, it is a strong argument of a good physician, whenever it comes up upon a question propounded in behalf of a patient who is visited by a gentleman of the faculty. This house, having no aspect with the ascendant, is always deemed unfortunate. It gives a black or dark colour.

By the seventh house, we are enabled to resolve all questions on love affairs, and marriage, and to describe the person of either the man or woman that the querist will be joined with in marriage. It likewise answers all enquiries of the defendant in law-suits and litigations; or concerning our public enemies in time of war. In thefts, it enables us to describe the person of the robber, by his shape, stature, complexion, and condition of life. In an annual ingress, it usually indicates whether peace or war may be expected; and prior to an engagement, betokens which side shall prove victorious; it discovers fugitives, out-lawed men, and offenders escaped from justice. The significators to this house are the Moon and Libra; and when Saturn or Mars are found herein, it is deemed an unfavourable omen, productive of great sorrow and wretchedness to the querist in any matrimonial engagement. It gives a dark blue, black, or brown colour.

From the eighth house we solve all questions concerning death, its time, quality, and nature; with all matters relating to legacies, wills, and last testaments; or who shall inherit the fortune and estates of the deceased. Enquiries on the dowry or portion of maids or widows; in duels, concerning the adversary's second; in law-suits, relative to the defendant's success and friends; and questions on public or private enemies; or concerning the substance and security of those we connect ourselves with in business, are all answered by the situation of the planets in this house.

house. Its conſignificators are Saturn and Scorpio ; and its colours are green and black.

By the ninth houſe we are enabled to answer all queſtions on the ſafety and ſucceſs of voyages and travels into foreign countries ; alſo, enquiries of the clergy concerning church preferments, benefices, advowſons, and the like, and all queſtions relative to kindred and relations on the wife's ſide ; and the ſame on the huſband's ſide, if the wife be the queriſt ; and all matters relating to the arts and ſciences, are likewiſe reſolved from this houſe. Jupiter and Sagittarius are its conſignificators ; for if Jupiter be poſited herein, it naturally indicates a man of religious and exemplary manners, and of modeſt carriage and behaviour ; but if Saturn, Mars, or the Dragon's Tail are found herein, it indicates a perſon of atheiſtical and irreligious principles ; inſtances of which, from the nativities of many unhappy men of this caſt, are almoſt innumerable. The colours betokened by this houſe, are green and white.

The tenth houſe, being the medium cœli, or moſt elevated part of the whole heavens, reſolves all queſtions concerning kings, princes, dukes, earls, marquifſes, and all noblemen, judges, principal officers of ſtate, commanders in chief, all orders of magiſtrates, and other perſons in power and authority. Enquiries after preferment, honours, dignity, offices, places, penſions, or ſinecures ; or concerning the ſtate of kingdoms, empires, provinces, commonwealths, counties, cities, or ſocieties of men, are all reſolved from the mid-heaven. The conſignificators of this houſe are Capricorn and Mars ; and whenever Jupiter or the Sun are poſited herein, it gives the ſtrongeſt preſumptions of ſucceſs in whatever purſuits the queriſt may be engaged in. But if Saturn or the Dragon's Tail afflict the ſignificators in this houſe, it denies honour, ſucceſs, or preferment to perſons of quality or eminence ; and to common people, it denotes vexation and diſappointment in the common functions of their occupation or employment. Its colours are the red and white.

By the eleventh houſe we answer all enquiries concerning friends and friendſhip, hope, truſt, expectance, or deſire ; alſo whatever relates to the fidelity or perfidiouſneſs of friends ; or to the counſellors, adviſers, aſſociates, favourites, flatterers, or ſervants of kings, princes, or men in power. The conſignificators of this houſe, are the Sun and Aquaries ; and its colour is either ſaffron or deep yellow.

The twelfth houſe being the houſe of tribulation, reſolves all queſtions of ſorrow, affliction, anxiety of mind, trouble, diſtreſs, imprifonment, perſecution,

persecution, malice, secret enemies, suicide, treason, conspiracy, assassination, and every thing appertaining to the misfortunes and afflictions of mankind. Its significators are Venus and Pisces; and Saturn greatly joyeth in this house, being the parent of malevolence and malignity. The colour it gives is green.

From the foregoing circumstantial survey of the twelve houses of heaven, I trust the reader will be enabled to form such an idea of the nature of predicting by the horoscope, as will enable him not only to proceed to place the stars and planets therein with correctness and precision, but also to form an accurate and distinct judgment of their power and influence, under whatever aspects or positions he may occasionally find them; for until he can accomplish this, it will be in vain for him to attempt any examples in the doctrine of horary questions or nativities, which will be the next object of our plan, after explaining the tables for finding the places of the planets every hour and minute of the day, and directing the reader how to place them in the horoscope. But I cannot dismiss this subject, without giving my readers the definition of the twelve houses of heaven, from the works of that learned and much esteemed philosopher and astrologian, Morinus; and in doing this, I shall adhere as much to the spirit and letter of the author, as the nature of a translation will admit.

“ It is a fact, says this excellent author, which preponderates in the balance of reason, and highly claims our sober consideration, that the life of man is resolvable into four distinct periods or ages; namely, infancy, youth, maturity, and old age; though it may be said with strict truth, that scarce half the human race attain to the conclusion of only their third period. In the construction of man, therefore, we discover four affections, into which all other things appear to be reducible, as it were, to their first beginning; namely, life, action, marriage, and passion. These agree with the rise, perfection, declination, and termination of all things, and comprise the whole effects and operations of nature. For man is truly said to rise into the world, the moment he receives respiration and life; to be in perfection, when he attains to manhood and maturity, and to the propagation of his species; to decline, when he begins to lose the innate radical principle of heat and moisture; and to sustain the last passion of life, when he ceases to breathe, and silently sinks into the grave. The life, action, marriage, and passions of men, are therefore governed by the same celestial principle, which regulates the birth, perfection, declination, and dissolution of all other things. Wherefore life, in the system of nature, is regulated by the east angle of the heavens, called the ascendant; action, by the south angle, or mid-heaven; marriage, by the west angle; and passion, by the north angle of the heavenly frame. And

hence arise four triplicities of the same genus or generical nature, and twelve houses, as heretofore described. The first triplicity is of the eastern angle, or ascendant, attributed to infancy, and called the triplicity of life, and includes the first, ninth, and fifth houses, which behold each other in a partile trine in the equator, where this rational division of the twelve houses is made."

"Man either does, or ought to live in a three-fold respect, in himself, in God, and in his posterity; for the great ends for which he was created, are to worship and glorify his Maker, and to propagate his species. The life of man in himself, is therefore the first and prime object in the order of nature; for without this, all other parts of the creation would be vain, being *made for man's use and benefit*. For this cause, the life of man appertains to the first and principal house in the division of the heavens. But man's life in God, consisting in his image of the Divinity, in the rationality of his soul, and in the purity of his morals, claims, for this reason, the ninth house, according to the motion of the equator, which is the house of piety and religion. And as man's life is continued in his posterity, according to one and the same unchangeable law presiding over all nature, so the house of infancy and children, which is the fifth house, is appropriated for this purpose. And these three concerns being confessedly the grand object of man's life, the three houses of heaven, under which they are respectively nourished and fostered, form a trine with each other, in a chain of mutual harmony and concord."

"The second triplicity consists of the angle of the mid-heaven, with the sixth and second houses. This triplicity wholly appertains to the second stage of man's life, namely, that of vigour and action; and therefore comprehends all worldly attainments, with the advantages flowing from them; for every thing that worketh physically, worketh for some physical good; and as the motion of the equator is from the east angle to the mid-heaven, so is the progress made in all our earthly acquisitions. The highest degree of man's elevation in this world, is to that of majesty, power, honour, dignity, preferment, or magistracy, or to any of those situations by which he acquires superiority and affluence. These consisting of immaterial matter, and forming the first order of earthly dignity, claim the angular house of this triplicity, or the mid-heaven. The second degree of worldly honour, is conceived to arise from subjects, servants, tenants, vassals, and domestics; and these being formed of matter material and animated, are placed under the sixth house. The third advancement to earthly grandeur, is by matter material and inanimate, such as gold, jewels, and other valuable effects, accumulated by industry and *sweat of the brow*; which being under the second house, these

these three houses are also joined by sympathy in a partile trine, applying to each other in concord and unanimity."

"The third triplicity comprehends worldly connections, whether by marriage, consanguinity, or friendship, and these holding on in the order of nature, even as the progress is made from the mid-heaven to the western angle, apply to the progressive tendency of youth to manhood and maturity. In this stage of life, man is joined in a three-fold tie or obligation; in body, in blood, and in friendship. First, he is joined in body, by the most sacred of all earthly ties, matrimony; sanctioned under the seal of God's primary command, "*increase and multiply.*" Secondly, he is joined in consanguinity, not only by the propagation of his like, but by all orders of his kindred in blood. Thirdly, he is joined in friendship under that sacred bond of benevolence and love, which the Almighty commands every man to exercise towards his neighbour. This is the very cement of society, and medicine of life, performing those good offices in civil life, which the tree of life promised in our more perfect state; and these are the sentiments of friendship, which alone can give a true relish to every enjoyment of this world. The most important of these obligations being marriage, is for that reason placed under sanction of the angular or superior house; the second tie being that of blood, claims the government of the third house; and the eleventh house, which perfects this triplicity, is sacred to friendship. These three houses, from an union of nature, behold each other in a partile trine, according to the motion of the equator."

"The fourth and last triplicity is that of passion, which comprehends the three classes of human afflictions. The first, or angular house of this triplicity, in allusion to its position in the lower horizon, is termed the dark angle, the depth of night, and bottom of heaven; the den and cave of the stars and planets. To this house is committed the first order of our woes, agreeable to the course of nature. These are, insupportable misfortunes, and visible decline of life; the first consequences of original sin, by which man is devoted to corruption and decay, and to all the infirmities of nature. The second order of human afflictions, is tribulation, sorrow, and disease; arising either from the treachery and persecution of enemies, from the chains of servitude and bondage, or from poverty and want. These, with a long train of consequent miseries, are appropriated to the twelfth house. The last shock that can be sustained by human nature, is death, the final end of all men. This is under government of the eighth, house, termed, on this account, the house of death. And these houses likewise, from the conformity of their nature and qualities, constitute a partile trine in the equator."

"Thus

“ Thus the termination of this temporal life, is the beginning of life eternal. For nature knows no annihilation. All the works of Omnipotence are resolvable or changeable from one state to another ; but God, having created nothing in vain, suffers nothing to be annulled. Wherefore, according to the second motion of the planets, which is from west to east, an entrance is made out of the eighth, into the ninth house, which is the house of life in God, wherein man is taught, by the revelation of the SUPREME WILL, that he shall pass, by the second motion of the soul, which is attributed to the mind or reason, as the first or wrapt soul or sensitive appetite is to the body, from this life of anxiety and peril, to an eternal life of peace and rest. And therefore, whatever is first in dignity in the order of nature, possesses the first and more noble houses in these triplicities, in regular subordination, according to the motion of the ecliptic and planets.”

“ And now, WHAT MAN IS HE, who confiding in the strength of his own wisdom, will dare to measure the works of his CREATOR by the standard of his own comprehension ? or will venture to affirm, that these operations and divisions of the twelve celestial houses, conjoined with such wonderful harmony, contrivance, and concord, are the effects of chance or accident ? or that will say, such admirable consents, so excellently formed, and mutually dependent on each other, are casually found in things so complicated and abstruse ? If he obstinately persists that these are altogether fictitious, let him point out the thing wanting to complete the evidence in support of the natural foundation and excellency of them ? But he can do neither ; and therefore, as this division of the heavens is founded in reason, and obviously contrived by supernatural wisdom and prescience, it comprehends genethliacally all things that in the course of nature can possibly be enquired of or concerning the works of man. For as much as the knowledge of contrarieties is universally the same, so an affirmative, or a negative, may be sought out, and found to be comprised in the twelve houses of the zodiack, answering to these divisions.”

To understand the preceding table, the reader must recollect that we have already assigned to each planet his respective rule over every day in the week ; for instance, the Sun governs Sunday, the Moon Monday, Mars Tuesday, Mercury Wednesday, Jupiter Thursday, Venus Friday, and Saturn Saturday. Each planet begins his rule the moment the Sun appears above the horizon ; and continues for one planetary hour, at the expiration of which the next planet in order commences his rule, and continues the same portion of time, and then the third planet in order governs, and so on through the whole week. So that if I want to know what planet rules in any particular hour of the day or night, I take the planet which begins rule that day, and reckon in order till I find it. For example, on Sunday the Sun rules the first hour, Venus the second, Mercury the third, the Moon the fourth, Saturn the fifth, Jupiter the sixth, Mars the seventh, the Sun the eighth, Venus the ninth, and so on through the whole day and succeeding night, till the Sun rises again, by which mode of reckoning it will be uniformly found, that each planet will begin his government at Sun rising, according to the order above described, to the end of the world. This also evidently appears by the table, for if we begin with the first column, and reckon down the whole twenty-four hours, we find the Moon begins his government at the top of the second column on Monday morning, when the sun rises. If we reckon down the second column, in the same order, we find Mars begins his rule at the top of the third column, on Tuesday morning. So the planets will be found to observe the same regular order throughout all the other columns, which take in the hours of every day and night throughout the week ; and for the ensuing week the table begins again in the same order, and will so continue without alteration or error, to the end of time. By referring to the figures, which represent the respective hour of every day

ritan, with bowels of compassion, administer balm to the bleeding issues of their afflicted brethren. The many invaluable discoveries lately added to the Pharmacopœia, both from the vegetable and mineral worlds, are strong arguments of the necessity of regular practice, and of professional education, in forming the physician. But were the bulk of these gentlemen to consult a little more the planetary influences, both on vegetable and mineral substances, and apportion them in their prescriptions according to the nature and constitution of the patient, uniformly consulting the effects of Saturn and the Moon in each crisis and critical day, I am persuaded that more immediate relief, in most cases where nature is not too far exhausted, may be afforded to the sick and languishing patient. Surgery too, which like a guardian angel steps forward to alleviate the perilous accidents of the unfortunate, would gain much improvement by the like considerations. It is not therefore the regular bred practitioners of either Physic or Surgery, that the author means to arraign ; but that baneful description of empiricks and quacks, who now pervade the kingdom ; and, like a swarm of locusts from the east, prey upon the vitals of mankind. These monsters in the shape of men, with hearts callous to every sentiment of compassion, have only fees in view. Governed by this sordid principle, they sport with life, unmoved amidst the bitter anguish and piercing groans of the desponding patient ; till too far gone for human aid to restore, they abandon him to despair and death. For the sake of humanity, and the honour of a christian country, let the legislative power check this growing enormity !

and

and night throughout the week, the reader may always see what planet governs in that hour, as its character is placed in the same line with the figure. For example, suppose I want to know what planet rules the fifth hour on Sunday morning; I look down the first column of the table, over which is placed Sunday planetary hour, and at the 5th hour, I find Saturn governs. Again, suppose it be required to know what planet governs the ninth hour on Friday afternoon? Look down the column over which Friday planetary hour is printed, and in the 9th hour it will be seen that Mercury governs. Or if it be asked, what planet rules the nineteenth hour on Wednesday night? Look down the column over which Wednesday planetary hour is prefixed, and at 19, which signifies the 19th hour, or the seventh hour after the Sun is set, it will be found that Mars governs; and so for any other time required.

But a planetary hour not agreeing with the common division of time, and being peculiar to astronomy and astrology only, we shall explain it more fully. The planetary hours are reckoned from the time of the Sun's rising, to its setting, which space of time is divided into twelve equal parts, and these are termed the twelve planetary hours of that day. Then the time from the Sun's setting to its rising the next morning, is in the same manner divided into twelve equal parts, and these constitute the twelve planetary hours for that night. Hence it is obvious, that when the days are short, a planetary hour does not consist of above forty minutes, more or less, according to the twelfth part of the whole time from the Sun's rising to its setting; and the nights being then long, a planetary hour by night may consist of an hour and ten or twenty minutes, or more; and so *vice versa*, when the days are long, and the nights short; so that the duration of planetary hours, both by day and night, are continually varying, and never agree with the common measure of time, except on those two days in every year, when the Sun enters Aries, and Libra, and then equal night and day is dispensed to all parts of the world. Therefore to enable the reader to find the length of the planetary hours without the trouble of calculating, I subjoin the following table, by which they may be found, both night and day, for ever.

TABLE

TABLE of PLANETARY HOURS for every DAY and NIGHT in the Week.

Length of the Day		Length of the Planetary hours by Day.			Length of the Planetary hours by Night		
H.	M.	H.	M.	S.	H.	M.	S.
6	0	0	30	0	1	30	0
6	30	0	32	30	1	27	30
7	0	0	35	0	1	25	0
7	30	0	37	30	1	22	30
8	0	0	40	0	1	20	0
8	30	0	42	30	1	17	30
9	0	0	45	0	1	15	0
9	30	0	47	30	1	12	30
10	0	0	50	0	1	10	0
10	30	0	52	30	1	7	30
11	0	0	55	0	1	5	0
11	30	0	57	30	1	2	30
12	0	1	0	0	1	0	0
12	30	1	2	30	0	57	30
13	0	1	5	0	0	55	0
13	30	1	7	30	0	52	30
14	0	1	10	0	0	50	0
14	30	1	12	30	0	47	30
15	0	1	15	0	0	45	0
15	30	1	17	30	0	42	30
16	0	1	20	0	0	40	0
16	30	1	22	30	0	37	30
17	0	1	25	0	0	35	0

The first column of the above table is intended to shew the time between the rising and setting of the sun, from six hours, to seventeen, which takes in more than the longest or shortest days. Then suppose the time from the sun's rising to its setting be only six hours; the planetary hours that day would be each thirty minutes long, as specified in the second column, and the planetary hours the night following would be each one hour and thirty minutes long, as expressed in the third column. Again, suppose the time between the sun's rising and setting be thirteen hours and thirty minutes, what would be the length of the planetary hours that day and night? Look in the first column of the table

for thirteen hours and thirty minutes, and in the same line in the second column stands one hour seven minutes and thirty seconds, which is the exact length of each planetary hour that day; and in the same line in the third column stands fifty-two minutes thirty seconds, which is the length of the planetary hours that night. By the same rule the length of the planetary hours may be easily found in this table, every day and night through the year. The length of time between the rising and setting of the Sun, may always be found in the Ephemeris. This table is calculated within thirty-minutes of the Sun's real time every day, which is sufficiently near for all the purposes required.

TABLE to reduce the MOTION of the PLANETS to any Hour of the Day or Night.

Diurnal Motion	One Hour's Motion.			Diurnal Motion	One Hour's Motion.			Diurnal Motion	One Hour's Motion.		
	D. or M.	D. M. S.	T.		D. or M.	D. M. S.	T.		D. or M.	D. M. S.	T.
1	0	2	30	22	0	55	0	43	1	47	30
2	0	5	0	23	0	57	30	44	1	50	0
3	0	7	30	24	1	0	0	45	1	52	30
4	0	10	0	25	1	2	30	46	1	55	0
5	0	12	30	26	1	5	0	47	1	57	30
6	0	15	0	27	1	7	30	48	2	0	0
7	0	17	30	28	1	10	0	49	2	2	30
8	0	20	0	29	1	12	30	50	2	5	0
9	0	22	30	30	1	15	0	51	2	7	30
10	0	25	0	31	1	17	30	52	2	10	0
11	0	27	30	32	1	20	0	53	2	12	30
12	0	30	0	33	1	22	30	54	2	15	0
13	0	32	30	34	1	25	0	55	2	17	30
14	0	35	0	35	1	27	30	56	2	20	0
15	0	37	30	36	1	30	0	57	2	22	30
16	0	40	0	37	1	32	30	58	2	25	0
17	0	42	30	38	1	35	0	59	2	27	30
18	0	45	0	39	1	37	30	60	2	30	0
19	0	47	30	40	1	40	0	61	2	32	30
20	0	50	0	41	1	42	30	62	2	35	0
21	0	52	30	42	1	45	0	63	2	37	30

To find the true place of each planet, at any hour when we have occasion to erect a figure, it only requires to turn to the Ephemeris for the planet's places at noon; those being found, note how many degrees or minutes they move in the zodiack by twelve o'clock the next day, or from noon the preceding day; and then, by the help of the foregoing table, it will be seen how many degrees, minutes, or seconds they move in an hour. For example, suppose a planet moves one degree in twenty-four hours, how far does it move in one hour? At the top of the first column is the figure 1, and in the same line of the second column, is 2 minutes and 30 seconds; which shews, that if a planet be twenty-four hours in moving one degree, it then moves at the rate of two minutes and thirty seconds in an hour. Or suppose a planet only moves two minutes in twenty-four hours; look into the first column of the table for the figure 2, opposite, in the second column, stand 5 seconds, which shews, that if a planet moves two minutes in twenty-four hours, it then only moves five seconds in an hour. Again, if a planet's diurnal motion be thirteen minutes, what is its hourly motion? Look into the first column for 13, and opposite is 32, 30; which indicates, that if a planet moves thirteen minutes in twenty-four hours, it moves thirty-two seconds and thirty thirds in an hour. The same rules hold good for the motions of all the planets; it must however be carefully observed, that if the diurnal motion of any planet be in degrees, then you must enter the first column of the table under the denomination of degrees, and the second column with minutes and seconds; but if the diurnal motion of the planet be only in minutes, then you must begin to reckon in the first column only with minutes, and in the second column with seconds and thirds. This is indicated by the initial letters placed over each column, which signify degrees or minutes in the first column, and in the second, degrees and minutes, minutes and seconds, seconds and thirds. Then suppose a planet moves one degree and thirteen minutes in twenty-four hours, how far does it move in an hour? Refer to the table, and say,

One degree in 24 hours, is 2 min. 30 sec. 0 thirds per hour.

Thirteen min. in 24 hours, is 0 min. 32 sec. 30 thirds.

Answer 3 2 30

And thus any quantity of a planet's diurnal motion may be reduced to time in the same manner.

But as no figure can be erected without the help of an Ephemeris, and tables to shew the sun's place in each of the twelve signs, unless by entering into long and tedious calculations, I shall therefore insert in this place the two pages of White's Ephemeris for June 1784, and the tables above-mentioned, with an explanation of the whole.

(C O-

A N I L L U S T R A T I O N

(C O P Y.)

WHITE'S EPHEMERIS, FOR JUNE, 1784.

JUNE hath XXX Days.									
The LUNATIONS.									
Full Moon the 3d day, at 34 minutes past 4 afternoon, Last quarter the 10th day, at 28 minutes past 8 morning, New Moon the 17th day, at 6 minutes past 6 evening, First quarter the 25th day, at 33 minutes past 10 at night.									
M. D.	Sundays and other remarkable days.	☉ rises	☉ sets	☉'s declin.	☾'s declin.	☉ rises & sets	☾ South	Clock after ☉	
1	Whit-Tuesday	Nicom	8 8	22 n 11	20 s 7	1 m 52	10 a 17	2	31
2	Ember Week	3 51	8 9	22 19	24 15	2 14	11 15	2	22
3		3 50	8 10	22 26	27 2	☉ rises	morn	2	12
4	K. Geo. III. born	3 49	8 11	22 33	28 3	10 a 3	0 16	2	2
5	Pr. Ern. Aug. born	3 49	8 11	22 40	27 7	10 49	1 21	1	52
C	Trinity Sunday	3 48	8 12	22 46	24 18	11 22	2 25	1	41
7		3 47	8 13	22 51	19 55	11 46	3 25	1	30
8		3 47	8 13	22 57	14 24	morn	4 20	1	19
9	Oxford T. begins	3 46	8 14	23 2	8 11	0 4	5 12	1	7
10	Prs. Amelia born	3 46	8 14	23 6	1 41	0 18	6 0	0	56
11	St. Barnabas	3 45	8 15	23 10	4 n 47	0 29	6 46	0	44
12		3 45	8 15	23 14	10 55	0 41	7 32	0	31
C	1 Sun. after Trin.	3 44	8 16	23 17	16 28	0 55	8 19	0	19
14		3 44	8 16	23 20	21 9	1 11	9 8	0	6
15		3 44	8 16	23 22	24 46	1 31	9 59	obef.	6
16		3 43	8 17	23 24	27 5	2 2	10 51	0	19
17	St. Alban	3 43	8 17	23 26	28 1	☉ sets	11 45	0	32
18		3 43	8 17	23 27	27 32	9 a 34	0 a 38	0	45
19		3 43	8 17	23 28	25 44	10 4	1 29	0	58
C	2 Sun. after Trin.	3 43	8 17	23 28	22 47	10 26	2 17	1	11
21	Longest day	3 43	8 17	23 28	18 54	10 44	3 2	1	25
22		3 43	8 17	23 28	14 19	10 57	3 45	1	37
23		3 43	8 17	23 27	9 11	11 8	4 25	1	50
24	St. John Baptist	3 43	8 17	23 25	3 43	11 19	5 5	2	3
25		3 43	8 17	23 24	1 s 57	11 28	5 44	2	16
26		3 44	8 16	23 22	7 40	11 38	6 26	2	28
C	3 Sun. after Trin.	3 44	8 16	23 19	13 14	11 52	7 10	2	41
28		3 44	8 16	23 16	18 24	morn	7 19	2	53
29	St. Peter	3 45	8 15	23 13	22 51	0 9	8 52	3	5
30	Trinity Term end	3 45	8 15	23 9	26 9	0 36	9 51	3	16
Days	Day increaf.	Length of day.	Helioc long ♀	Helioc long ♀	Helioc long ♂	Helioc long ☉	Helioc long ♀	Helioc long ♀	☉ rises
1	8 33	16 7	19 31	25 21	13 42	11 30	26 27	19 46	10 a 53
7	8 42	16 26	19 42	25 53	16 21	17 14	6 8 2	6 33	10 28
13	8 46	16 30	19 53	26 25	18 59	22 58	15 39	23 3	10 3
19	8 50	16 34	20 4	26 57	21 38	28 42	25 17	10 1	9 38
25	odec 2	16 32	20 15	27 29	24 15	4 56	4 11 56	28 15	9 12

OF ASTROLOGY.

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(C O P Y.)

WHITE'S EPHEMERIS, FOR JUNE 1784.

JUNE.										
Day	Day lig begins	Day lig. ends	Dura. twilig.	Pl. & 's node.	h's latit.	u's latit.	♂'s latit.	♀'s latit.	♄'s latit.	
1	All	day-	light	4X38	on 6	os 59	in 19	is 8	os 22	
7				4 19	o 6	1 1	1 18	o 56	2 3	
13				4 c	o 6	1 3	1 17	o 43	3 36	
19				3 41	o 5	1 5	1 16	o 29	4 27	
25				3 22	o 4	1 6	1 15	o 15	4 29	
Days	☉'s longitude		☾'s long.	☽'s latit.	h's long.	u's long.	♂'s long.	♀'s long.	♄'s long.	
1	11 11	30	4	12m 43	4 s 40	23 23	6X59	20 51	22 8 57	27 27
2	12	27	27	26 36	4 59	23R21	7 3	21 28	24 10	27 23
3	13	24	50	10 51	4 59	23 18	7 8	22 5	25 23	27 15
4	14	22	12	25 22	4 40	23 15	7 12	22 42	26 36	27 2
5	15	19	33	10 2	4 3	23 12	7 16	23 19	27 49	26 44
C	16	16	53	24 44	3 10	23 9	7 19	23 56	29 2	26 24
7	17	14	13	9 21	2 4	23 6	7 23	24 33	o 11 15	26 1
8	18	11	32	23 48	o 51	23 3	7 26	25 10	1 28	25 35
9	19	8	51	8X2	on 25	23 0	7 29	25 47	2 41	25 6
10	20	6	9	22 1	1 37	22 56	7 33	26 24	3 53	24 34
11	21	3	27	5V46	2 43	22 53	7 36	27 2	5 7	24 1
12	22	0	45	19 17	3 38	22 50	7 39	27 39	6 20	23 27
C	22	58	3	2 35	4 21	22 47	7 41	28 16	7 34	22 54
14	23	55	21	15 40	4 49	22 43	7 43	28 53	8 47	22 21
15	24	52	38	28 33	5 2	22 40	7 45	29 30	10 0	21 48
16	25	49	55	11 14	4 59	22 36	7 47	o 8	11 14	21 15
17	26	47	11	23 44	4 42	22 33	7 49	o 45	12 27	20 45
18	27	44	27	6 2	4 13	22 29	7 51	1 22	13 40	20 18
19	28	41	43	18 9	3 32	22 25	7 53	2 0	14 54	19 53
C	29	38	58	o 7	2 42	22 21	7 54	2 37	16 7	19 31
21	30	36	13	11 58	1 45	22 17	7 55	3 14	17 20	19 13
22	1	33	27	23 46	o 44	22 13	7 56	3 52	18 33	19 0
23	2	30	41	5m 33	os 19	22 8	7 56	4 29	19 47	18 52
24	3	27	54	17 25	1 22	22 4	7 57	5 6	21 0	18 47
25	4	25	7	29 28	2 22	22 0	7 57	5 44	22 14	18D 45
26	5	22	19	11 45	3 17	21 56	7R 57	6 21	23 27	18 51
C	6	19	31	24 23	4 4	21 52	7 57	6 58	24 40	19 0
28	7	16	42	7m 25	4 40	21 47	7 57	7 36	25 54	19 12
29	8	13	53	20 55	5 2	21 43	7 56	8 13	27 7	19 30
30	9	11	3	4 53	5 7	21 39	7 56	8 50	28 21	19 54
Days	☿'s rises	♂'s sets	♀'s rises	♄'s sets	h's declin.	u's declin.	♂'s declin.	♀'s declin.	♄'s declin.	
1	om 42	11 a 5	3m 9	9 a 22	21 s 20	9 s 53	23 n 9	17 n 26	23 n 5	
7	o 20	10 51	3 1	8 40	21 23	9 45	22 32	19 19	21 21	
13	11 a 53	10 36	2 57	rises	21 27	9 40	21 48	20 53	19 41	
19	11 29	10 23	2 54	3 m 34	21 31	9 37	20 59	22 8	18 39	
25	11 4	10 7	2 57	3 6	21 35	9 38	20 4	23 0	18 32	

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by
double Horary Times.

Sol in Aries.

A. R. D. M.	Time from Noon. H. M.	10 House. °	11 House. D 8 M	12 House. D. 11 M	Ascendant ☿ D. M.	2 House D 12 M	3 House D 12 M
0 0	0 0	0	8 40	22 27	26 42	12 49	2 33
0 55	0 4	1	9 46	23 21	27 23	13 20	3 22
1 50	0 7	2	10 52	24 15	28 2	14 4	4 12
2 45	0 11	3	11 58	25 9	28 42	14 48	5 2
3 40	0 15	4	13 3	26 2	29 21	15 31	5 52
4 35	0 18	5	14 8	26 54	0 ♌ 1	16 13	6 42
5 30	0 22	6	15 12	27 46	0 40	16 57	7 31
6 25	0 26	7	16 16	28 38	1 20	17 38	8 21
7 21	0 29	8	17 19	29 29	2 0	18 20	9 11
8 16	0 33	9	18 22	0 ☿ 20	2 39	19 3	10 2
9 11	0 37	10	19 25	1 10	3 19	19 46	10 52
10 6	0 40	11	20 28	1 59	3 59	20 29	11 43
11 2	0 44	12	21 31	2 49	4 38	21 13	12 33
11 57	0 48	13	22 34	3 38	5 17	21 56	13 24
12 53	0 51	14	23 37	4 27	5 57	22 40	14 15
13 48	0 55	15	24 40	5 16	6 36	23 23	15 6
14 44	0 59	16	25 42	6 5	7 15	24 7	15 57
15 40	1 3	17	26 44	6 53	7 55	24 50	16 48
16 31	1 6	18	27 46	7 41	8 35	25 34	17 40
17 35	1 10	19	28 47	8 30	9 14	26 18	18 31
18 27	1 14	20	29 48	9 18	9 53	27 2	19 22
19 23	1 18	21	0 11 49	10 6	10 34	27 46	20 14
20 20	1 21	22	1 50	10 55	11 12	28 30	21 5
21 16	1 25	23	2 50	11 43	11 52	29 14	21 57
22 12	1 29	24	3 51	12 31	12 32	29 58	22 49
23 9	1 33	25	4 51	13 19	13 12	0 ♍ 42	23 41
24 6	1 36	26	5 50	14 8	13 52	1 27	24 33
25 2	1 40	27	6 50	14 57	14 34	2 12	25 25
25 59	1 44	28	7 49	15 43	15 24	2 57	26 18
26 57	1 48	29	8 48	16 30	15 51	3 42	27 11
27 54	1 52	30	9 47	17 16	16 31	4 28	28 4

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Taurus.

A. R. D. M.	Time From Noon H. M.	10 House. 8	11 House. D M	12 House. D M	Ascendant Ω D. M.	2 House. D M	3 House. D M
27 54	1 52	0	9 47	17 16	16 31	4 28	28 4
28 51	1 55	1	10 45	18 3	17 11	5 13	28 57
29 49	1 59	2	11 43	18 51	17 55	5 59	29 50
30 46	2 3	3	12 41	19 39	18 31	6 44	0 43
31 44	2 7	4	13 38	20 26	19 12	7 29	1 37
32 42	2 11	5	14 35	21 13	19 52	8 14	2 31
33 40	2 15	6	15 32	22 0	20 32	9 0	3 25
34 39	2 19	7	16 29	22 47	21 13	9 47	4 19
35 37	2 23	8	17 25	23 34	21 54	10 34	5 13
36 36	2 26	9	18 21	24 21	22 35	11 21	6 7
37 35	2 30	10	19 17	25 7	23 16	12 8	7 1
38 34	2 34	11	20 13	25 53	23 57	12 55	7 55
39 33	2 38	12	21 10	26 39	24 38	13 42	8 49
40 32	2 42	13	22 7	27 26	25 19	14 30	9 43
41 31	2 46	14	23 4	28 12	26 0	15 17	10 37
42 31	2 50	15	24 0	28 59	26 42	16 4	11 32
43 31	2 54	16	24 56	29 46	27 24	16 52	12 27
44 31	2 58	17	25 52	0 33	28 6	17 40	13 22
45 31	3 2	18	26 48	1 20	28 47	18 28	14 17
46 32	3 6	19	27 45	2 7	29 30	19 16	15 13
47 33	3 10	20	28 42	2 54	0 13	20 4	16 9
48 33	3 14	21	29 39	3 41	0 55	20 52	17 6
49 34	3 18	22	0 35	4 29	1 37	21 40	18 2
50 35	3 22	23	1 30	5 17	2 20	22 28	18 57
51 36	3 26	24	2 26	6 6	3 2	23 17	19 52
52 38	3 31	25	3 21	6 55	3 46	24 6	20 48
53 40	3 35	26	4 17	7 44	4 29	24 55	21 44
54 42	3 39	27	5 12	8 33	5 12	25 45	22 40
55 44	3 43	28	6 8	9 21	5 55	26 34	23 36
56 46	3 47	29	7 3	10 9	6 39	27 24	24 32
57 48	3 51	30	7 58	10 58	7 22	28 14	25 29

A

A T A B L E

Of Houses Calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Gemini.

A. R. D. M.	Time From Noon H. M.	10 House II	11 House D ∞ M	12 House D Ω M	Ascendant \cap D M	2 House D \cap M	3 House D ∞ M
57 48	3 51	0	7 58	10 58	7 22	28 14	25 29
58 51	3 55	1	8 54	11 46	8 6	29 4	26 25
59 54	4 0	2	9 49	12 35	8 50	29 55	27 21
60 57	4 4	3	10 45	13 23	9 34	0 ∞ 46	28 18
62 0	4 8	4	11 41	14 12	10 18	1 36	29 15
63 3	4 12	5	12 38	15 1	11 3	2 27	0 \cap 12
64 6	4 16	6	13 34	15 51	11 47	3 18	1 9
65 9	4 21	7	14 30	16 40	12 31	4 9	2 6
66 13	4 25	8	15 26	17 30	13 16	5 0	3 3
67 17	4 29	9	16 22	18 19	14 1	5 51	4 0
68 21	4 33	10	17 18	19 9	14 46	6 42	4 57
69 25	4 38	11	18 14	19 58	15 31	7 33	5 54
70 29	4 42	12	19 10	20 48	16 16	8 24	6 51
71 33	4 46	13	20 7	21 38	17 1	9 15	7 48
72 38	4 51	14	21 3	22 28	17 46	10 6	8 45
73 43	4 55	15	22 0	23 19	18 32	10 57	9 42
74 47	4 59	16	22 56	24 9	19 17	11 49	10 39
75 52	5 3	17	23 52	25 00	20 4	12 41	11 36
76 57	5 8	18	24 47	25 51	20 49	13 32	12 33
78 2	5 12	19	25 43	26 42	21 5	14 24	13 30
79 7	5 16	20	26 39	27 33	22 20	15 15	14 27
80 12	5 21	21	27 35	28 24	23 6	16 7	15 23
81 17	5 25	22	28 31	29 14	23 51	16 58	16 20
82 22	5 29	23	29 27	0 \cap 5	24 37	17 50	17 17
83 27	5 34	24	0 Ω 23	0 56	25 23	18 42	18 14
84 33	5 38	25	1 19	1 48	26 9	19 33	19 11
85 38	5 43	26	2 15	2 40	26 55	20 25	20 8
86 43	5 47	27	3 12	3 32	27 41	21 17	21 5
87 48	5 51	28	4 9	4 23	28 27	22 9	22 2
88 54	5 56	29	5 6	5 14	29 13	23 1	22 59
90 0	6 0	30	6 3	6 4	30 0	23 53	23 56

A T A B L E

Of Houses Calculated for the Latitude of 51 Degrees 32 Minutes,
by Double Horary Times.

Sol in Cancer.

A. R. D. M.	Time From Noon H. M.	10 House ☿	11 House D ♋ M	12 House D ♋ M	Ascendant D. ♌ M.	2 House D ♌ M	3 House D ♌ M
90 0	6 0	0	6 3	6 4	0 0	23 53	23 56
91 5	6 4	1	7 0	6 56	0 47	24 45	24 53
92 11	6 9	2	7 58	7 48	1 33	25 37	25 50
93 16	6 13	3	8 55	8 41	2 19	26 28	26 47
94 22	6 17	4	9 52	9 33	3 5	27 20	27 44
95 27	6 22	5	10 48	10 25	3 51	28 11	28 40
96 32	6 26	6	11 45	11 17	4 37	29 2	29 36
97 38	6 31	7	12 42	12 9	5 23	29 53	0 4 33
98 43	6 35	8	13 39	13 2	6 9	0 m 44	1 29
99 48	6 39	9	14 36	13 54	6 55	1 36	2 25
100 53	6 44	10	15 33	14 46	7 40	2 26	3 21
101 58	6 48	11	16 30	15 37	8 26	3 17	4 17
103 3	6 52	12	17 27	16 28	9 12	4 8	5 12
104 8	6 57	13	18 24	17 20	9 57	4 59	6 8
105 13	7 1	14	19 21	18 12	10 43	5 50	7 4
106 17	7 5	15	20 18	19 4	11 28	6 41	8 0
107 22	7 9	16	21 15	19 55	12 14	7 31	8 56
108 26	7 14	17	22 12	20 46	12 59	8 22	9 53
109 31	7 18	18	23 9	21 37	13 45	9 13	10 50
110 35	7 22	19	24 6	22 28	14 30	10 3	11 46
111 39	7 27	20	25 3	23 19	15 14	10 53	12 42
112 43	7 31	21	26 0	24 9	15 59	11 42	13 38
113 47	7 35	22	26 57	25 0	16 44	12 31	14 34
114 51	7 39	23	27 54	25 51	17 29	13 20	15 30
115 54	7 44	24	28 51	26 41	18 14	14 9	16 26
116 57	7 48	25	29 48	27 32	18 58	14 58	17 22
118 1	7 52	26	0 m 45	28 23	19 42	15 47	18 18
119 4	7 56	27	1 42	29 14	20 26	16 36	19 14
120 7	8 0	28	2 39	0 ♌ 4	21 10	17 25	20 10
121 9	8 5	29	3 35	0 55	21 54	18 14	21 5
122 12	8 9	30	4 32	1 46	22 38	19 2	22 1

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A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by
double Horary Times.

Sol in Leo.

A. R.	Time	10	11	12	Ascendant	2	3
D. M.	from Noon. H. M.	Houfe. Ω	Houfe. D m M	Houfe. D = M	D. M.	Houfe D m M	Houfe D ≠ M
122	12 8 9	0	4 32	1 46	22 38	19 2	22 1
123	14 8 13	1	5 28	2 36	23 22	19 51	22 57
124	16 8 17	2	6 24	3 26	24 5	20 40	23 53
125	18 8 21	3	7 20	4 15	24 48	21 28	24 49
126	20 8 25	4	8 16	5 5	25 32	22 17	25 45
127	22 8 29	5	9 12	5 54	26 16	23 6	26 40
128	24 8 34	6	10 8	6 43	26 58	23 54	27 35
129	25 8 38	7	11 4	7 32	27 41	24 42	28 31
130	26 8 42	8	12 0	8 20	28 23	25 30	29 27
131	27 8 46	9	12 56	9 8	29 6	26 18	0 22
132	28 8 50	10	13 52	9 57	29 42	27 6	1 18
133	28 8 54	11	14 48	10 45	0 m 30	27 54	2 14
134	29 8 58	12	15 43	11 33	1 13	28 41	3 10
135	29 9 2	13	16 38	12 21	1 55	29 28	4 7
136	29 9 6	14	17 33	13 9	2 36	0 4 15	5 3
137	29 9 10	15	18 28	13 57	3 18	1 2	5 59
138	29 9 14	16	19 23	14 44	4 0	1 48	6 55
139	28 9 18	17	20 18	15 31	4 41	2 35	7 52
140	28 9 22	18	21 12	16 18	5 22	3 21	8 49
141	27 9 26	19	22 6	17 6	6 4	4 8	9 46
142	26 9 30	20	23 0	17 53	6 45	4 55	10 42
143	25 9 34	21	23 54	18 40	7 26	5 42	11 39
144	23 9 38	22	24 48	19 26	8 6	6 28	12 35
145	22 9 41	23	25 42	20 11	8 47	7 14	13 31
146	20 9 45	24	26 35	20 57	9 28	8 0	14 28
147	18 9 49	25	27 29	21 43	10 8	8 47	15 25
148	16 9 53	26	28 23	22 30	10 48	9 34	16 23
149	14 9 57	27	29 17	23 16	11 29	10 22	17 21
150	11 10 1	28	0 = 10	24 2	12 9	11 9	18 18
151	9 10 5	29	1 3	24 47	12 50	11 56	19 16
152	6 10 8	30	1 56	25 32	13 30	12 44	20 15

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A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Virgo.

A. R.	Time	10	11	12	Ascendant	2	3
D. M.	From Noon	House.	House.	House.	m	House.	House.
	H. M.	m	D = M	D = M	D. M.	D & M	D & M
152	6	10	8	0	1 56	25 32	13 30
153	3	10	12	1	2 49	26 17	14 9
154	0	10	16	2	3 42	27 2	14 49
154	57	10	20	3	4 35	27 47	15 29
155	54	10	24	4	5 27	28 32	16 9
156	51	10	27	5	6 19	29 17	16 48
157	48	10	31	6	7 11	0 m 2	17 28
158	45	10	35	7	8 3	0 46	18 9
159	41	10	39	8	8 54	1 30	18 48
160	37	10	42	9	9 46	2 14	19 27
161	33	10	46	10	10 38	2 58	20 6
162	29	10	50	11	11 29	3 42	20 48
163	25	10	54	12	12 20	4 26	21 26
164	21	10	57	13	13 12	5 10	22 5
165	17	11	1	14	14 3	5 54	22 45
166	12	11	5	15	14 55	6 37	23 24
167	8	11	9	16	15 45	7 21	24 4
168	3	11	12	17	16 36	8 4	24 43
168	59	11	16	18	17 26	8 47	25 23
169	54	11	20	19	18 17	9 30	26 2
170	49	11	23	20	19 7	10 12	26 41
171	45	11	27	21	19 57	10 55	27 22
172	40	11	31	22	20 48	11 39	28 1
173	35	11	34	23	21 38	12 22	28 40
174	30	11	38	24	22 28	13 5	29 20
175	25	11	42	25	23 18	13 47	29 59
176	20	11	45	26	24 8	14 29	0 39
177	15	11	49	27	24 58	15 11	1 19
178	10	11	53	28	25 48	15 54	2 2
179	5	11	56	29	26 38	16 37	2 39
180	0	12	0	30	27 28	17 21	3 19

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A T A B L E

Of Houses Calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Libra.

A. R. D. M.	Time From Noon H. M.	10 House =	11 House D = M	12 House D m M	Ascendant D M	2 House D ½ M	3 House D = M
180 0	12 0	0	27 28	17 21	3 19	7 32	21 21
180 55	12 4	1	28 18	18 4	3 59	8 27	22 27
181 50	12 7	2	29 8	18 46	4 40	9 22	23 33
182 45	12 11	3	29 56	19 29	5 20	10 17	24 40
183 40	12 15	4	0 m 45	20 11	6 2	11 12	25 48
184 35	12 18	5	1 34	20 54	6 43	12 8	26 57
185 30	12 22	6	2 24	21 37	7 24	13 5	28 6
186 25	12 26	7	3 13	22 20	8 5	14 1	29 16
187 20	12 29	8	4 2	23 4	8 46	14 57	0 x 25
188 15	12 33	9	4 52	23 47	9 28	15 53	1 35
189 11	12 37	10	5 41	24 31	10 10	16 51	2 45
190 6	12 40	11	6 30	25 15	10 52	17 50	3 55
191 1	12 44	12	7 19	25 59	11 35	18 50	5 6
191 57	12 48	13	8 8	26 42	12 18	19 51	6 17
192 52	12 51	14	8 57	27 26	12 59	20 53	7 28
193 48	12 55	15	9 46	28 10	13 43	21 56	8 40
194 43	12 59	16	10 35	28 53	14 26	23 0	9 52
195 39	13 3	17	11 24	29 37	15 10	24 5	11 4
196 35	13 6	18	12 13	0 4 20	15 54	25 11	12 17
197 31	13 10	19	13 2	1 4	16 39	26 18	13 30
198 27	13 14	20	13 51	1 48	17 23	27 26	14 43
199 23	13 18	21	14 41	2 32	18 8	28 35	15 56
200 19	13 21	22	15 30	3 16	18 54	29 45	17 10
201 15	13 25	23	16 19	4 1	19 39	0 = 55	18 24
202 12	13 29	24	17 9	4 46	20 26	2 6	19 39
203 9	13 33	25	17 58	5 31	21 14	3 17	20 54
204 6	13 36	26	18 48	6 16	22 1	4 29	22 10
205 3	13 40	27	19 37	7 1	22 49	5 42	23 26
206 0	13 44	28	20 26	7 46	23 37	6 56	24 42
206 57	13 48	29	21 16	8 32	24 26	8 10	25 57
207 54	13 52	30	22 6	9 18	25 15	9 25	27 13

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A T A B L E

Of Houses Calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Scorpio.

A. R. D. M.	Time From Noon H. M.	10 House m	11 House D m M	12 House D ¢ M	Ascendant D. ¢ M.	2 House D ¢ M	3 House D x M
207 54	13 52	0	22 6	9 18	25 15	9 25	27 13
208 51	13 55	1	22 56	10 5	26 5	10 42	28 30
209 49	13 59	2	23 46	10 52	26 56	12 0	29 46
210 46	14 3	3	24 37	11 39	27 47	13 20	1 r 2
211 44	14 7	4	25 28	12 25	28 39	15 41	2 18
212 42	14 11	5	26 19	13 12	29 30	16 4	3 35
213 40	14 15	6	27 10	13 59	0 24	17 18	4 52
214 39	14 19	7	28 0	14 47	1 11	18 53	6 10
215 37	14 22	8	28 50	15 36	2 13	20 19	7 28
216 36	14 26	9	29 40	16 26	3 10	21 47	8 47
217 35	14 30	10	0 ¢ 31	17 17	4 6	23 16	10 5
218 34	14 34	11	1 22	18 8	5 3	24 46	11 24
219 33	14 38	12	2 13	19 0	6 1	26 17	12 42
220 32	14 42	13	3 4	19 51	7 0	27 49	14 0
221 31	14 46	14	3 55	20 42	8 0	29 20	15 18
222 31	14 50	15	4 47	21 34	9 2	0 x 56	16 35
223 31	14 54	16	5 38	22 25	10 6	2 31	17 53
224 31	14 58	17	6 29	23 17	11 9	4 6	19 11
225 31	15 2	18	7 21	24 9	12 14	5 42	20 29
226 32	15 6	19	8 13	25 2	13 21	7 19	21 48
227 33	15 10	20	9 6	25 55	14 29	8 57	23 6
228 33	15 14	21	9 58	26 49	15 37	10 37	24 24
229 34	15 18	22	10 51	27 44	16 48	13 18	25 42
230 35	15 22	23	11 45	28 39	17 58	14 0	27 0
231 36	15 26	24	12 40	29 35	19 11	15 42	28 17
232 38	15 31	25	13 34	0 32	20 27	17 24	29 35
233 40	15 35	26	14 28	1 29	21 43	19 8	0 x 52
234 42	15 39	27	15 22	2 26	23 3	20 54	2 9
235 44	15 43	28	16 17	3 24	24 24	22 31	3 26
236 46	15 47	29	17 12	4 23	25 47	24 18	4 43
237 48	15 51	30	18 8	5 23	27 10	26 5	5 0

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A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by
double Horary Times.

Sol in Sagittarius.

A. R.	Time	10	11	12	Ascendant	2	3
D. M.	from Noon. H. M.	House. †	House. D † M	House. D † M	‡ D. M.	House D † M	House D † M
237 48	15 51	0	18 8	5 23	27 10	26 5	6 0
238 51	15 55	1	19 4	6 24	28 37	27 51	7 16
239 54	16 0	2	20 0	7 26	0 6	29 38	8 32
240 57	16 4	3	20 56	8 29	1 37	1 26	9 48
240 0	16 8	4	21 52	9 32	3 11	3 15	11 4
243 3	16 12	5	22 48	10 35	4 48	5 5	12 20
244 6	16 16	6	23 44	11 38	6 27	6 56	13 35
245 9	16 21	7	24 41	12 42	8 8	8 46	14 50
246 13	16 25	8	25 38	13 47	9 52	10 37	16 5
247 17	16 29	9	26 35	14 53	11 40	12 27	17 20
248 21	16 33	10	27 33	16 0	13 30	14 16	18 34
249 25	16 38	11	28 31	17 8	15 20	16 4	19 48
250 29	16 42	12	29 30	18 18	17 19	17 51	21 1
251 33	16 46	13	0 30	19 28	19 18	19 37	22 13
252 38	16 51	14	1 29	20 39	21 20	21 21	23 25
253 43	16 55	15	2 28	21 51	23 30	23 4	24 36
254 47	16 59	16	3 28	23 4	25 32	24 48	25 47
255 52	17 4	17	4 29	24 19	27 44	26 31	26 57
256 57	17 8	18	5 30	25 36	28 58	28 14	28 8
258 2	17 11	19	6 31	26 55	2 17	29 57	29 19
259 7	17 16	20	7 33	28 14	4 38	1 8 39	0 11 30
260 12	17 21	21	8 35	29 34	7 0	3 20	1 41
261 17	17 25	22	9 37	0 55	9 24	5 0	2 51
262 22	17 30	23	10 39	2 17	11 53	6 38	4 1
263 27	17 34	24	11 52	3 39	14 23	8 15	5 10
264 33	17 38	25	12 45	5 2	16 59	9 51	6 19
265 38	17 43	26	13 48	6 27	19 30	11 27	7 27
266 43	17 47	27	14 52	7 53	22 5	13 2	8 34
267 48	17 51	28	15 57	9 20	24 39	14 36	9 40
268 54	17 56	29	17 2	10 49	27 20	16 9	10 46
270 0	18 0	30	18 8	12 19	30 0	17 41	11 51

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by
double Horary Times.

Sol in Capricorn.

A. R.		Time		10	11	12	Ascendant	2	3
D. M.		From Noon		House.	House.	House.	°	House.	House.
		H.	M.	°	D ° M	D ° M	D. M.	D ° M	D ° M
270	0	18	0	0	18 8	12 19	0 0	17 41	11 51
271	6	18	5	1	19 14	13 50	2 37	19 10	12 56
272	12	18	9	2	20 20	15 23	5 19	20 38	14 2
273	17	18	13	3	21 26	16 57	7 55	22 5	15 8
274	22	18	17	4	22 34	18 32	10 29	23 30	16 13
275	27	18	22	5	23 42	20 8	13 2	24 54	17 17
276	33	18	26	6	24 50	21 45	15 37	26 17	18 20
277	38	18	30	7	25 59	23 22	18 7	27 41	19 22
278	43	18	35	8	27 9	25 0	20 35	29 4	20 24
279	48	18	39	9	28 19	26 39	23 0	0 11 26	21 25
280	53	18	44	10	29 28	28 20	25 22	1 46	22 26
281	58	18	48	11	0 38	0 2	27 43	3 5	23 28
283	3	18	52	12	1 48	1 45	30 0	4 23	24 30
284	8	18	57	13	2 59	3 28	2 8 16	5 39	25 31
285	13	19	1	14	4 10	5 10	4 27	6 54	26 32
286	17	19	5	15	5 22	6 54	6 33	8 8	27 33
287	22	19	9	16	6 34	8 39	8 39	9 20	28 33
288	27	19	14	17	7 46	10 25	10 43	10 31	29 32
289	31	19	18	18	8 59	12 12	12 42	11 41	0 30
290	35	19	22	19	10 12	13 59	14 40	12 50	1 29
291	39	19	27	20	11 27	15 46	16 31	13 58	2 27
292	43	19	31	21	12 40	17 33	18 20	15 5	3 25
293	47	19	35	22	13 54	19 21	20 5	16 11	4 23
294	51	19	39	23	15 8	21 10	21 52	17 17	5 20
295	54	19	44	24	16 22	23 0	23 33	18 22	6 16
296	57	19	48	25	17 37	24 50	25 13	19 26	7 13
298	0	19	52	26	18 53	26 39	26 49	20 29	8 9
299	3	19	56	27	20 10	28 26	28 22	21 32	9 5
300	6	20	0	28	21 27	0 12	29 53	22 34	10 2
301	9	20	5	29	22 43	1 57	1 11 23	23 35	10 59
302	12	20	9	30	24 0	3 41	2 50	24 36	11 55

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A T A B L E

Of Houses Calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Aquaries.

A. R. D. M.	Time From Noon H. M.	10 House ≈	11 House D ≈ M	12 House D ∩ M	Ascendant ∩ D M	2 House D ∩ M	3 House D ≈ M
302 12	20 9	0	24 0	3 41	2 50	24 36	11 55
303 14	20 13	1	25 17	5 26	4 14	25 36	12 51
304 16	20 17	2	26 34	7 11	5 37	26 35	13 45
305 18	20 21	3	27 51	8 56	6 58	27 33	14 39
306 20	20 25	4	29 8	10 40	8 17	28 31	15 32
307 22	20 29	5	0 ∩ 25	12 25	9 33	29 28	16 26
308 24	20 34	6	1 43	14 10	10 49	0 ≈ 24	17 19
309 25	20 38	7	3 1	15 54	12 3	1 20	18 13
310 26	20 42	8	4 19	17 37	13 14	2 16	19 6
311 27	20 46	9	5 37	19 22	14 24	3 11	20 0
312 27	20 50	10	6 55	21 4	15 32	4 5	20 53
313 28	20 54	11	8 13	22 45	16 40	4 58	21 46
314 29	20 58	12	9 31	24 24	17 46	5 51	22 39
315 29	21 2	13	10 49	26 2	18 53	6 43	23 31
316 29	21 6	14	12 6	27 38	19 56	7 35	24 23
317 29	21 10	15	13 24	29 13	20 58	8 27	25 14
318 29	21 14	16	14 42	0 8 37	22 0	9 18	26 5
319 28	21 18	17	16 0	2 10	23 0	10 9	26 56
320 27	21 22	18	17 19	3 42	24 0	11 0	27 47
321 26	21 26	19	18 37	5 11	24 58	11 50	28 38
322 25	21 30	20	19 55	6 40	25 55	12 40	29 29
323 24	21 34	21	21 12	8 8	26 51	13 29	0 ∩ 20
324 23	21 38	22	22 29	9 35	27 47	14 18	1 11
325 21	21 41	23	23 46	11 1	28 41	15 6	2 1
326 20	21 45	24	25 3	12 26	29 36	15 54	2 51
327 18	21 49	25	26 20	13 50	0 ≈ 29	16 43	3 42
328 16	21 53	26	27 37	15 13	1 22	17 31	4 32
329 14	21 57	27	28 54	16 35	2 14	18 20	5 23
330 11	22 1	28	0 ∩ 12	17 56	3 5	19 8	6 13
331 9	22 5	29	1 29	19 16	3 56	19 56	7 3
332 6	22 8	30	2 47	20 34	4 45	20 44	7 53

A

A T A B L E

Of Houses Calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Pisces.

A. R.		Time		10	11	12	Ascendant	2	3
D. M.		From Noon		House	House	House	D. & M.	House	House
		H.	M.	κ	D & M	D & M		D & M	D & M
332	6	22	8	0	2 47	20 34	4 45	20 44	7 54
333	3	22	12	1	4 3	21 50	5 35	21 41	8 43
334	0	22	16	2	5 19	23 5	6 23	22 17	9 33
334	57	22	20	3	6 35	24 18	7 12	23 2	10 23
335	54	22	24	4	7 51	25 30	8 0	23 47	11 13
336	51	22	27	5	9 6	26 42	8 48	24 31	12 2
337	48	22	31	6	10 21	27 53	9 35	25 15	12 51
338	45	22	35	7	11 36	29 3	10 22	26 0	13 41
339	41	22	39	8	12 51	0 12	11 7	26 45	14 30
340	37	22	42	9	14 6	1 20	11 52	27 30	15 19
341	33	22	46	10	15 20	2 27	12 37	28 14	16 8
342	29	22	50	11	16 33	3 33	13 23	28 58	16 57
343	25	22	54	12	17 45	4 39	14 7	29 42	17 46
344	21	22	57	13	18 57	5 44	14 54	0 25	18 35
345	17	23	1	14	20 9	6 48	15 35	1 9	19 25
346	12	23	5	15	21 21	7 51	16 17	1 52	20 14
347	8	23	8	16	22 32	8 54	17 1	2 36	21 3
348	3	23	12	17	23 43	9 56	17 44	3 19	21 52
348	59	23	16	18	24 54	10 58	18 26	4 2	22 41
349	54	23	20	19	26 5	11 59	19 9	4 46	23 30
350	49	23	23	20	27 16	13 0	19 52	5 30	24 19
351	45	23	27	21	28 26	14 0	20 33	6 14	25 8
352	40	23	31	22	29 36	15 0	21 15	6 58	25 58
353	35	23	34	23	0 8 45	15 59	21 56	7 42	26 47
354	30	23	38	24	1 54	16 58	22 37	8 26	27 36
355	25	23	42	25	3 2	17 56	23 18	9 10	28 26
356	20	23	45	26	4 10	18 52	23 59	9 54	29 15
357	15	23	49	27	5 18	19 47	24 30	10 38	0 4
358	10	23	53	28	6 26	20 40	25 21	11 22	0 53
359	5	23	56	29	7 33	21 34	26 2	12 5	1 43
360	0	24	0	30	8 40	22 27	26 42	12 49	2 33

X x

It

It is no uncommon thing with many readers, and particularly those not very conversant with figures, to pass over all tables as intricate, or difficult to understand. But since no information can be obtained in the practical part of this science without them, it is proper to caution all my readers against this much mistaken notion; for every person who can make use of a *Ready Reckoner*, or *Trader's Sure Guide*, may with equal ease understand all the tables calculated for this work.

The use of the Ephemeris in setting a figure, is to point out the places of the planets at noon, whenever required. For this purpose, we refer to the given day of the month, in the first column of the right-hand page, and opposite to it in the second column, is the sun's place or longitude that day at noon. So also in the same line of the succeeding columns through the whole table, are the places of the Moon, Saturn, Jupiter, Mars, Venus, and Mercury, as specified at the top of each distinct column; and these are the true places of the Sun, Moon, and planets every day throughout the year, precisely at twelve o'clock at noon. Therefore, if the figure be erected before that time, the diurnal motion of the planets must be deducted in hours and minutes, in proportion to the rate they move at per hour; but if it be erected after noon, then so many hours or minutes must be added, as will bring them to the precise time of erecting the figure.

The twelve tables of Houses are next to be referred to; and these are calculated to shew what degrees of each sign possess the cusps of the twelve houses of heaven, when the figure is erected. They begin with the Sun's entrance into the sign Aries, and shew his progress through each degree of the twelve signs of the zodiack.

Now let it be required, by way of example, to erect a figure for Friday, the 11th day of June, 1784, at 11 h. 24 min. A. M. that is, at twenty-four minutes past eleven o'clock in the morning. To do this, I refer to the first column of the right hand page of the Ephemeris, for June, and opposite the 11th day of the month, in the second column, which has \odot 's longitude printed at the top, I find 21 . 3 . 27, with the sign ♊ prefixed at the side of the first range of figures. This indicates, that the sun, at twelve o'clock that day, is in twenty-one degrees three minutes and twenty-seven seconds of Gemini; but the minutes and seconds when less than thirty, are rejected without sensible error; and when more than thirty, have as many added as will make them up even degrees. I therefore turn to the tables of houses, and in the page entitled *Sol in Gemini*, I look for the column that has the sign ♊ at the top, which is the third; I seek for 21 degrees, and in the column on
the

the left side of it, entitled *Time from noon*, I find even with 21 degrees, 5 h. 21 min. The hours and minutes thus found, are uniformly to be added to the time or hour of the day when the figure is erected, unless it be precisely at noon, in which case, as we have before observed, the places of the Sun, planets, and signs are to be set down exactly as they are found in the Ephemeris, and tables of houses. But the present figure being erected just thirty-six minutes before twelve o'clock, I am to add this time, reckoning from noon the preceding day, to the above 5 h. 21 min. and from these two sums added together, I subtract twenty-four hours, and the remainder will give the degrees of each of the twelve signs, as then posited upon the cusps of the horoscope; thus;

	h.	min.
Time answering to 21 degrees of π	5	21
Time from noon the preceding day	23	24
	<hr/>	
Added together, make	28	45
Subtract	24	0
	<hr/>	
Remainder	4	45
	<hr/>	

I seek this remainder in the table of houses entitled Sol in Gemini, in the column of *time from noon*; but not finding 4 . 45, I take the nearest number to it, which is 4 . 46; and opposite this number, in the next column on the right, I find 13 degrees of Gemini in the tenth house, which is denoted by 10th house π , at the top of the column; and therefore I place thirteen degrees of Gemini in the line or cusp of the tenth house of the figure. This done, I refer to the next column in rotation to the right-hand, and in the same line with the twenty-one degrees of Gemini, I find 20 . 7, and looking to the top of the column, find it to be twenty degrees and seven minutes of the sign φ , with 11 house over, and therefore I place twenty degrees seven minutes of Cancer upon the cusp of the eleventh house. I follow the same rule with the next column, where I find 21 . 38, and looking to the top find the sign ϱ , 12 house, and accordingly place twenty-one degrees thirty-eight minutes of Leo upon the cusp of the twelfth house in the figure. Then I refer to the next column, where I find 17 . 1, and at the top, the word *Ascendant* with the sign ♍ prefixed, which signifies that seventeen degrees one minute of Virgo occupy the first house or ascendant, which I place accordingly. I then refer to the next column, and even with the preceding figures, stand 9 . 15, when looking up the column, I observe the sign ♌ below ♍ , and 2 house at the top, which shews that nine degrees fifteen minutes of Libra are to be placed on the cusp of the second house. This done, I refer to the last column, and even with the former numbers,

bers, I find 7 . 48, and looking up the column as before, I observe the sign m below a , and 3 house over, which indicates that seven degrees forty-eight minutes of Scorpio are to be placed on the cusp of the third house. Thus the fix oriental houses, namely, the tenth, eleventh, twelfth, first, second, and third are furnished with the degrees of each sign then rising upon them; and the fix occidental houses being opposite to the former, are always furnished with the same degrees and minutes of the opposite signs; thus,

Houses opposite.

4	10
5	11
6	12
1	7
2	8
3	9

Signs opposite.

a	a
b	m
c	f
d	w
e	z
f	x

So that the tenth house is opposite to the fourth, and the fourth to the tenth; the eleventh to the fifth, and the fifth to the eleventh; and so through the whole; the use of which is, That if on the cusp of the tenth house you find the sign Aries, then on the cusp of the fourth house you must place the sign Libra; and whatever degree and minute of Aries possesses the cusp of the tenth house, the same degree and minute of Libra must be placed on the cusp of the fourth house; and the same rule must be observed with all the other houses and signs, which is universal, and ever holds true. For example, in the present figure, we have placed 13 degrees of c on the cusp of the tenth house; now f being opposite to c , and the fourth house to the tenth, I therefore place 13 degrees of f on the cusp of the fourth house. Upon the cusp of the eleventh house, 20 degrees 7 minutes of Cancer being already placed; and the fifth house being opposite to the eleventh, and w opposite c , I therefore put 20 degrees 7 minutes of w upon the cusp of the fifth house. The cusp of the twelfth house being also occupied with 21 degrees 38 minutes of e , I place 21 degrees 38 minutes of the opposite sign z upon the cusp of the sixth house, which is opposite the twelfth. Upon the cusp of the first house or ascendant, there is 17 degrees 1 minute of f , and the seventh house being opposite to the first, and the sign x to f , I accordingly place 17 degrees 1 minute of x upon the cusp or line of the seventh house. Having also placed 9 degrees 15 minutes of a upon the cusp of the second house, I place 9 degrees 15 minutes of the opposite sign a , upon the cusp of the eighth house, which is opposite to the second. I then refer to the third house, upon the cusp of which are placed 7 degrees 48 minutes of m ; and the opposite house to this being the

the ninth, and 8 the opposite sign, I place 7 degrees 48 minutes of Taurus upon the cusp of the ninth house; and thus the twelve houses are compleatly occupied with the twelve signs of the zodiack, with the degrees ascending, at the precise time of erecting the figure.

Having so far succeeded, the next thing is to place the Sun, Moon, and planets in the figure, agreeable to their position at that time in the heavens, and this is also to be done by the help of the right-hand page of the Ephemeris. For instance, I again refer to the 11th day of June, and opposite to it, in the column of the \odot 's longitude, I find him in 21 degrees 3 minutes and 27 seconds of Gemini that day at noon. But as the figure is erected thirty-six minutes before noon, I note how far the sun has moved from noon the preceding day, and find he has gone at the rate of fifty-seven minutes, which gives a difference of 1 minute and 27 seconds for the time before noon; as follows;

	h.	min.	sec.
Sun's place at noon, June 11th	21	3	27
Deduct for 36 min. before noon	0	1	27
	<hr/>		
Remains	21	2	0

Thus I find the sun's place at twenty-four minutes after eleven o'clock, in 21 degrees 2 minutes of Gemini, which sign being then upon the cusp of the tenth house, I therefore place the sun in that house, close to the sign, with these degrees and minutes. I then refer to the Ephemeris for the moon's place, and in the column of her longitude, opposite the 11th day of the month, I find her in 5 degrees 46 minutes of φ , at noon; but to know her place thirty-six minutes before, I note how much she goes in an hour, and find her motion to be 35 minutes, then I deduct 21 minutes for the time before noon, and find her true place to be in 5 hours 25 minutes of Aries, which I accordingly enter before the cusp of the eighth house, close to that sign. I then refer to the Ephemeris for the planet $\♂$, and on the 11th of June I find him retrograde in 22 degrees 53 minutes of the sign $\♄$, wherefore I place him under Capricorn, in the fifth house, with an R prefixed, to denote that he is retrograde—I refer to the Ephemeris in like manner for the planets Jupiter, Mars, Venus, and Mercury, which I also enter in their proper places in the figure, viz. Jupiter in 7 degrees 36 minutes of $\♃$, Mars in 27 degrees 1 minute of $\♂$, Venus in 5 degrees 5 minutes of $\♀$, and Mercury retrograde, in 24 degrees 2 minutes of the same sign.

The planets being thus entered, I next refer to the top of the second page of the Ephemeris, for the column of the moon's node, which we

Y y

term

term the Dragon's Head, and I find on the 7th day of the month, it is in four degrees of Pisces; but as it moves backward about three minutes per day, I deduct eleven minutes, to bring it to the 11th of June, and its place will then be in four degrees 8 minutes of Pisces; I therefore enter it in the sixth house, under the sign π ; and as the place of the Dragon's Tail is always opposite to the Dragon's Head, I place it in the same degrees of the opposite sign, which in this figure falls in the twelfth house, which is opposite to the sixth.

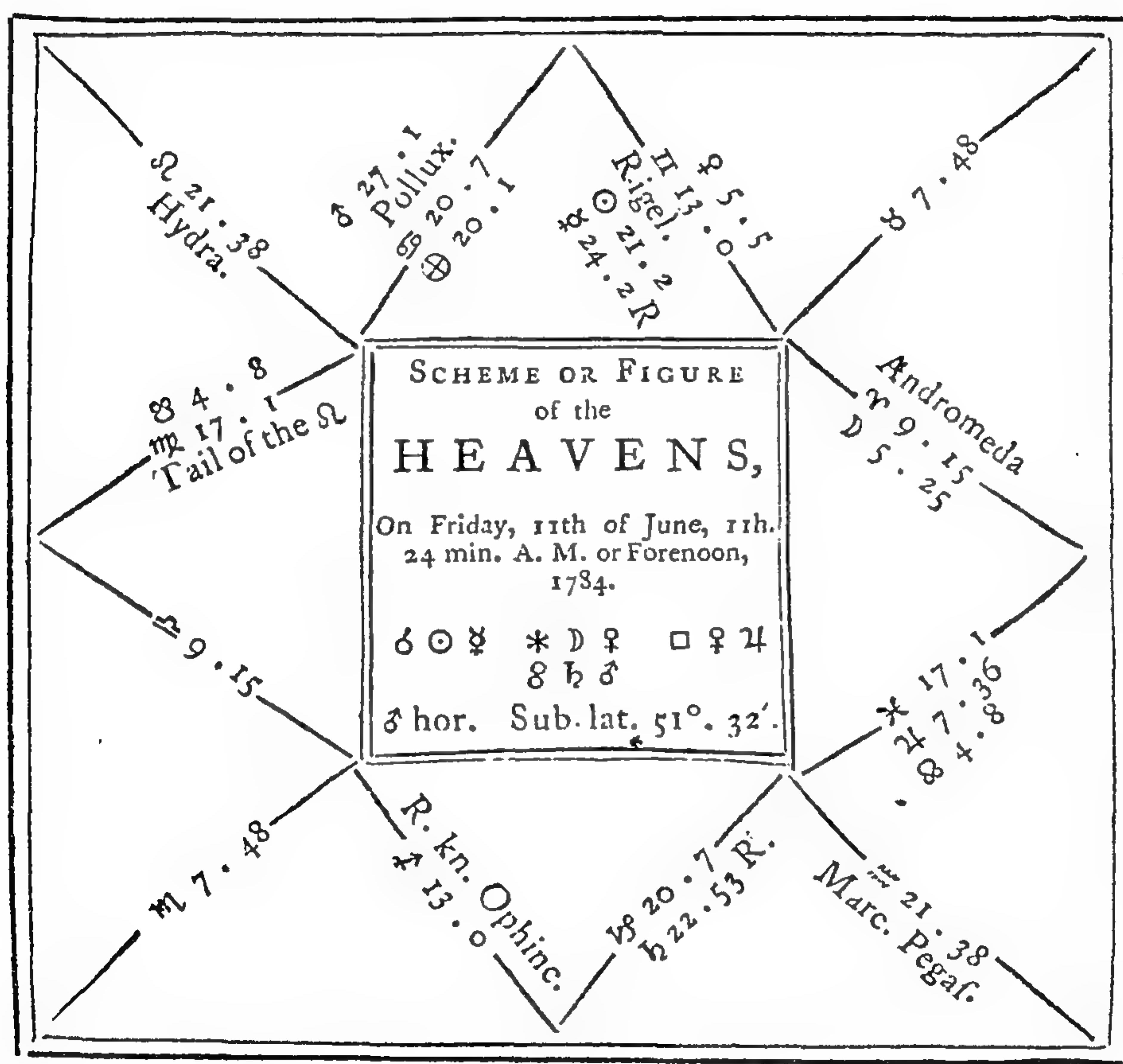
The figure is now entirely compleated, except putting in the part of Fortune, which is the distance of the moon's place from the Sun's, added to the ascendant. The mode of determining this has commonly been by first finding the true place of the Moon, then the true place of the Sun; then subtracting the Sun's place from the Moon's, and adding to the remainder the degrees of the ascendant, and this, if taken in the sphere of the moon, gives the place of the part of Fortune. But a much more correct method having been adopted by the learned *Placidus*, we recommend it in preference to any other; it is as follows. First note the sign and degree on the ascendant, and enter with the same sign and degree in the table of oblique ascensions calculated for this work, in the latitude wherein you erect your figure; and in the common angle of meeting you will find the number required. Then enter the same table with the degree of the Sun, and subtract the oblique ascension of the one from the other, and the remainder will be the Sun's distance from the * ascendant. Then take the Right Ascension of the Moon, and enter the table of the Moon's Right Ascension under the degrees of north or south latitude, as she then happens to be; and when the Moon's Right Ascension is found, subtract it from the Sun's distance from the Ascendant, and the remainder will be the Right Ascension of the Part of Fortune. For example, in the figure before us:

	deg.	min.
The Sign π has 17 deg. 1 min. upon the Ascendant, the oblique Ascension of which is	161	33
The oblique Ascension of the \odot , (both being in northern signs, nothing is added) is	47	43
Which being subtracted from the other, remains	113	50
Then subtract the Right Ascension of the Moon	2	52
Remains	111	58

* In this operation always observe, that if the sign ascending be southern, and the sign in which the Sun is posited be northern, then add the whole circle of the zodiack, or three hundred and sixty-degrees, to the degrees of the northern sign; and *vice versa*, if a northern sign ascend, and the Sun be placed in a southern.

Which

Which is the Right Ascension of the part of Fortune. I refer for this sum to the first column of the preceding tables of houses, under A. R. which signifies Right Ascension, and in the fourth table, or Sol in Cancer, I find 111 deg. 39 min. which is only nineteen minutes less, and opposite to this sum, in the third column of the table, stands 20, with the sign ♋ at the top, and this denotes the part of Fortune to be in 20 degrees of Cancer; but as nineteen minutes were wanting to make up the number, I allow one minute more, because fifteen minutes of the equator is equal to 1 minute of time; and hence the true place of the part of Fortune falls in 20 degrees 1 minute of Cancer, and I accordingly enter it below that sign in the scheme, which is now compleated, and stands thus:



This figure includes all that is required for the purpose of judging horary questions, and the like; but in nativities, and in the more immediate concerns of life and death, regard must be had to the fixed stars, according to their magnitude, influence, and positions near the ascendant, or its lord, or near the moon, or the other significators. And because it is of importance to know their natures, qualities, and significations, I shall subjoin a table of the most considerable fixed stars in the northern hemisphere, and then shew how to collect such of them into the horoscope, as may relate to the subject at any time under investigation.

A TABLE

A TABLE of the principal FIXED STARS near the Ecliptick, shewing their true Longitude, Latitude, Magnitude, and Nature.

NAMES of the FIXED STARS.	Longitude.			Latitude.			Mag.	Nature
	S	D	M	D	M	D		
South end Tail of the Whale	♊	0	25	20	47	S	2	♂
The Star in the wing of Pegasus	♊	6	11	12	35	N	2	♂ ♀
The Head of Andromeda	♊	11	20	25	42	N	2	♂ ♀
Whale's Belly	♊	14	58	25	1	S	4	♂ ♀
The Girdle of Andromeda	♊	27	22	25	59	N	2	♂ ♀
Bright Star in the Head of the Ram	♈	4	39	9	57	N	3	♂
The left foot of Andromeda	♈	11	11	27	46	N	2	♂ ♀
The Bright Star in the Jaw of the Whale	♈	11	29	12	37	S	2	♂
The Head of Algol Medusa	♈	23	9	22	22	N	3	♂ ♀
The Pleiades	♈	26	0	4	30	N	5	♂ ♀
The Middle Star of the Seven	♈	26	56	4	0	N	3	♂ ♀
Oculus Taurus	♉	5	25	2	36	S	3	♂ ♀
Aldebaran	♉	6	45	5	31	S	1	♂
Rigel	♉	13	56	31	11	S	1	♂ ♀
The former shoulder of Orion	♉	17	53	16	53	S	2	♂ ♀
She Goat	♉	18	55	22	51	N	1	♂ ♀
The former star in Orion's Belt	♉	19	19	23	38	S	2	♂ ♀
The middle star in Orion's Belt	♉	20	23	24	33	S	2	♂ ♀
The highest star in the Head of Orion	♉	20	40	13	26	S	4	♂ ♀
The Star in the Horn of the Bull	♉	21	41	2	14	S	3	♂
The following shoulder of Orion	♉	25	41	16	6	S	2	♂ ♀
Propus	♉	27	51	0	13	S	4	♂
The right shoulder of Auriga	♊	28	21	21	27	N	2	♂ ♀
The Bright Foot of Gemini	♊	6	0	6	48	S	2	♂ ♀
Caster Apollo	♊	17	10	10	2	N	2	♂ ♀
Pollux Hercules	♊	20	12	6	38	N	2	♂ ♀
The Lesser Dog Star	♊	22	47	15	57	S	2	♂ ♀
Praesepe	♊	4	15	1	14	N	Neb	♂ ♀
North Asellus	♊	4	20	3	8	N	4	♂ ♀
South Asellus	♊	5	37	0	4	S	4	♂ ♀
Cor Leonis, Regulus	♊	26	27	0	26	N	1	♂
Heart of Hydra	♊	24	12	22	24	S	1	♂ ♀
Vindemiatrix	♊	6	52	16	15	N	3	♂ ♀
The Back of the Lion	♊	8	10	14	20	N	2	♂ ♀
The Tail of the Lion	♊	18	32	12	18	N	1	♂ ♀
Crater, or the Bottom of the Pitcher	♊	20	27	23	0	S	4	♂ ♀
Arcturus	♊	19	7	31	30	N	1	♂ ♀
The Virgins Spike Arista	♊	20	45	1	59	N	1	♂ ♀
The South Ballance	♊	12	6	0	25	N	2	♂ ♀
The North Ballance	♊	16	17	8	35	N	2	♂ ♀
The Left Hand of Ophiuchus	♊	29	15	17	19	N	3	♂ ♀
Higher Star in the forehead of the Scorpion	♊	0	5	1	5	N	2	♂ ♀
The Left Knee of Ophiuchus	♊	6	9	11	30	N	3	♂ ♀
Cor Scorpio	♊	5	57	4	0	S	2	♂ ♀
The Scorpion's Heart Antares	♊	6	42	4	27	S	1	♂ ♀
The Right Knee of Ophiuchus	♊	14	55	7	18	N	3	♂ ♀
The Bright Star of the Vulture	♊	28	38	29	21	N	2	♂ ♀
The Mouth of Pegasus	♊	8	31	22	7	N	3	♂ ♀
The Tail of the Goat	♊	20	28	2	29	S	3	♂ ♀
Marchab	♊	20	25	19	26	N	2	♂ ♀
Fomahaut	♊	0	40	21	0	S	1	♂ ♀
Scheat Pegasi	♊	25	42	31	7	N	2	♂ ♀

The first column contains the names of the stars; the second column shews their longitude, or in what degree and minute of the twelve signs they are situated; the third column shews the degree and minute of their latitude, either north or south, which is denoted by the letters N. S. The fourth column denotes their magnitude; and the fifth shews their natural quality; for example, the star in the wing of Pegasus is in six degrees eleven minutes of Aries; has twelve degrees thirty-five minutes north latitude, is of the second magnitude, and participates of the nature and quality of Mars and Mercury. The fixed stars may be found and distinguished in the heavens by their conjunctions with the Moon, or by observing their order from any given point in the heavens; thus, begin with the Pleiades, vulgarly called the *seven-stars*, and next to them in order, but somewhat lower, is a large red star called Aldebaran, or the South Eye of the *Bull*; next follows *Orion's* Belt or Girdle, which are three stars in a rank thus, * * *, and are vulgarly called the Yard or Ell. Next follows a star called the *Great Dog*, which is a large bright star, somewhat lower than the *Girdle of Orion*. The next is called the head of *Gemini*, and is about the height of the Seven stars; there are two together appear thus, * *; the largest of the two is the star here nominated. The next which follows in order, is called *South Asellus*, no great star, but of a red colour; there are two of them near together and alike, and stand or appear thus, * *; the lowest of the two is the star here meant. Next in order follows a star called the Head of *Hydra*, lower than Asellus, and of a bright white colour. Then follows a star in the flank of the *Lion*, very bright, and about the height of the Seven Stars. Next to that the *Virgin's Girdle*, a bright star, and lower than the flank of the *Lion*. And next follows a curious star called the *Virgin's Spike*, very large and bright; it is a star of the first magnitude, and appears a little lower, or more southerly, than the *Virgin's Girdle*. Next in order follows the star called *Arcturus*, a very remarkable bright red coloured star, about the altitude of the Pleiades. Then follows the star of the *Crown*, large and bright, and higher than *Arcturus*. Then the Right Shoulder of *Hercules*, of a pale white colour, near the altitude of the Seven Stars. Then follows the Head of *Ophincus*, of a pale white colour, and somewhat southward of *Hercules*. Then appears a star under the armpit of *Sagittary*, a bright star, but very low. Next the bright star of the *Vulture*, large, and lower than the Seven Stars. The next Star is called the Left Shoulder of the *Waterbearer*; about the altitude of *Orion's Girdle*, of a pale white colour. The next in order is the star called *Marchab*, being a star of a bright colour, a little lower than the Seven Stars, but much bigger. Then follows the Southern star of the *Whale's Tail*, this star is of a pale colour, and about the height of the Sun the shortest day. Then follows a star called the Girdle of *An-*

dromeda, a bright glittering star, and much higher than the Pleiades. Lastly, there is the bright star of the *Ram*, of a red colour, and lower than the Seven Stars. Those that would be curious in these speculations, should study the Celestial Globe, and learn to be very expert in the use of it, which is most easily attained, and also very entertaining.

Now to know whether any of the fixed stars fall into the figure erected, I note the sign and degree upon the cusps of the houses, and then examine the second column of the foregoing table of fixed stars, and if I find either of them ascending, or descending within five degrees of the signs upon the cusps of the several houses, they are then to be entered in the same manner as the planets, and their qualities and influences are to be duly weighed, according to the nature of whatever planet they correspond with, which is shewn in the last column of the table. In the foregoing figure of the heavens, I observe seventeen degrees one minute of ♊ upon the ascendant; then looking down the twelve signs in order in the second column of fixed stars, I find ♊ 18 . 32, and even with it in the first column, the tail of the Lion, which shews that this star is also ascending, within five degrees of the cusp of the first house, or ascendant; and therefore I place it in the first house of the figure, under the sign ♊ . I then examine the other cusps according to their rotation, and on the cusp of the fourth house, I find ♈ 13 . 0, and in the table of fixed stars, I find ♈ 14 . 55, and even with it the Right Knee of Ophincus, which shews that this star is within two degrees of the cusp of the fourth house, in which I accordingly place it. On the cusp of the sixth house, I see ♊ 21 . 38, and in the table of fixed stars, I find Marchab Pegasi in ♊ 20 . 25, I therefore place it under the sign ♊ in the sixth house of the figure. Upon the cusp of the eighth house in the figure, is ♋ 9 . 15, and in the table of fixed stars I find the Head of Andromeda in ♋ 11 . 20, I therefore place it just within the cusp of the eighth house. Upon the medium cœli, I find ♊ 13 . 0, and in the table I find the eminent fixed Star Rigel, of the first magnitude, in ♊ 13 . 56, I therefore place him in the mid-heaven. Upon the cusp of the eleventh, stands ♊ 20 . 7, and in the table I find the star Pollux in ♊ 20 . 12, which I enter within the cusp of the eleventh house. Upon the cusp of the twelfth, is ♋ 21 . 38, and in the table I find the star Hydra in ♋ 24 . 12, and therefore I enter him in twenty-four degrees of Leo in the twelfth house; and thus I have collected the positions of all the planets and eminent fixed stars, as they stood in the heavens at twenty-four minutes past eleven o'clock, on Friday the eleventh of June, 1784. As the fixed stars move in their longitude at the rate of fifty-seconds per year, and of course vary their position, I have for this reason calculated a table, by which their situation may be known at any given time past or to come.

TABLE

TABLE, shewing the Places of the FIXED STARS, at any Time past, or to come.

Years	degrees	Min.	Seconds	Years	degrees	Min.	Seconds
1	0	0	50	40	0	33	20
2	0	1	40	50	0	41	40
3	0	2	30	60	0	50	0
4	0	3	20	70	0	58	20
5	0	4	10	80	1	6	40
6	0	5	0	90	1	15	0
7	0	5	50	100	1	23	20
8	0	6	40	200	2	46	40
9	0	7	30	300	4	10	0
10	0	8	20	400	5	33	20
20	0	16	40	500	6	56	40
30	0	25	0	600	8	19	0

Now suppose it were required to know the situation of *Aldebaran* twenty years ago; I refer to the table of fixed stars, and find him in six degrees forty-five minutes of Gemini, in this present year; I then enter the column of years in the above table, at No. 20, and even with it in the following columns stand 0 . 16 . 40, which shews that *Aldebaran* has moved sixteen minutes and forty seconds in twenty years, and this sum being deducted from six degrees forty-five minutes, his present place in Gemini, shews that twenty years ago he was posited in six degrees eighteen minutes and twenty seconds of this sign. This rule will hold good for any other star, or for any number of years; only observing, that if it be required to know the star's place twenty years hence, then the sixteen minutes and forty seconds must be added; and so in proportion for any other length of time. But since the aspects of the planets at the time of erecting the figure, constitute the principal index of our judgment, I examine their position in this respect, and note them down under the title of the figure, where they stand as a constant guide to our judgment on the matter under consideration. For instance, I examine the figure above projected, and in the mid-heaven, I find the Sun in twenty-one degrees two minutes of Gemini, and Mercury in twenty-four degrees two minutes of the same sign, applying by his retrograde motion to a partile conjunction with the Sun, which I note thus $\delta \odot \text{g}$. Examining the other planets, I find Venus in five degrees five minutes of Gemini, and the Moon in five degrees twenty-five minutes of Aries; I then reckon from five degrees of Aries to five degrees of Taurus is thirty degrees; and from five degrees of Taurus to five degrees of Gemini, is thirty degrees more; these amounting to sixty degrees, constitute a partile sextile aspect, which I thus note,

* ♃ ♀. Then I observe Jupiter in seven degrees thirty-six minutes of Pisces, and Venus in five degrees five minutes of Gemini, and their distance from each other being reckoned as before, are found to be near eighty-eight degrees apart; and as ninety degrees make a quartile, they are now within each other's orbs, and are consequently in a platick ☐, applying to a partile aspect, because Venus is a swifter planet than Jupiter; wherefore I note down this aspect ☐ ♀ ♃. Then I find Mars in twenty-seven degrees one minute of Cancer, and Saturn retrograde in twenty-two degrees fifty-three minutes of Capricorn, which being opposite signs, and the planet's degrees within each other's orbs, constitute a platick opposition, which I note thus, ♄ ♄ ♄. These being all the aspects, I range them together under the title of the figure thus, ☐ ☐ ♄ * ♃ ♀ ☐ ♀ ♃ ♄ ♄ ♄. This figure is erected in the hour of Mars, as may be seen by referring to the table of planetary hours, I therefore signify it thus, ♄ hor. and the latitude under which the figure is erected, being that of London, I enter $51^{\circ} 32'$, that is fifty-one degrees thirty-two minutes north latitude. But as no figure can be erected by the foregoing tables of houses for any other latitude than that of London, without being rectified by the positions of the poles, I here subjoin a table of the poles positions for the eleventh, third, twelfth, and second houses, whereby a figure may be erected for any latitude from thirty to sixty degrees.

TABLE of the Circles of Positions of the eleventh, third, twelfth, and second Houses from thirty-one to sixty degrees of latitude.

Ascendant D.	11 & 3 Houses D. M.	12 & 2 Houses D. M.	Ascendant D.	11 & 3 Houses D. M.	12 & 2 Houses D. M.
31	11 25	21 58	46	19 28	35 9
32	11 52	22 47	47	20 7	36 8
33	12 19	23 35	48	20 49	37 8
34	12 48	24 24	49	21 33	38 10
35	13 17	25 13	50	22 17	39 11
36	13 48	26 4	51	23 4	40 16
37	14 17	26 55	52	23 51	41 20
38	14 49	27 46	53	24 40	42 26
39	15 20	28 38	54	25 34	43 32
40	15 52	29 32	55	26 29	44 41
41	16 25	30 25	56	27 25	45 51
42	16 59	31 22	57	28 24	47 0
43	17 36	32 16	58	29 26	48 13
44	18 13	33 13	59	30 30	49 26
45	18 50	34 11	60	31 39	50 42

Suppose

Suppose it were required to find the poles elevation of the eleventh, third, twelfth, and second Houses for the latitude of fifty-three degrees, I enter the table at No. 53, under the title Ascendant, and right against it I find under the eleventh and third Houses, twenty-four degrees thirty minutes, which is the poles elevation ; and under the twelfth and second Houses I find forty-two degrees twenty-six minutes, which is the poles elevation for the twelfth and second houses ; and in this manner they may be found for any other latitude.

Now by knowing the poles elevation for these houses, a figure of the heavens may be erected for the nativity of any person born within thirty-one to sixty degrees of latitude. For example, suppose a person born in fifty-three degrees of latitude, on the first of June, 1784, at thirty-six minutes past five o'clock in the afternoon, what would be the degrees of each sign upon the cusps of the twelve houses ? To know this, turn to the Ephemeris for the sun's place on the first of June, and it will be found in eleven degrees thirty minutes of Gemini ; then refer to the table of houses for the Sun in Gemini, and in the column under 10th house, I look down for 11 . 30, but finding no minutes, I look into the column upon the left hand, under time from noon, where I find 4 h. 38 min. the next arch of time being 4 h. 42 minutes, I divide the difference for the thirty minutes, which makes the true time 4 . 40 min. To this I add 5 h. 36 min. the time after noon, which added together make 10 h. 16 min. which I seek in the column of time from noon, and in the next column on the right hand, I find the figure 2, with 10 house ♍ at the top, which denotes that two degrees of Virgo are at that time upon the cusp of the tenth house. Then in order to know what signs possess the other houses, I look into the first column of the table, with A. R. at the top, which signifies the right ascension of time, and even with the above number, I find 154 . 0, which declares that to be the right ascension of the mid-heaven. To these 154 degrees I add 30, which make together 184 ; then I refer to the above table for poles position in fifty-three degrees, and even therewith stand 24 . 40, which is the pole of the eleventh house. I then refer to the table of oblique ascensions, at the end of this work, for twenty-five degrees of latitude, and seek the number 184, which I find in the column under Libra, and 12 min. over, then I look into the first column of degrees in this table, and even to 184, stand 4 ; but these twelve minutes being too much, I equate for them by the Sexagenary tables, placed also at the end of this work, by which I find that three degrees forty-three minutes of Libra are to be placed on the cusp of the eleventh house. Then I add thirty degrees to the above 184, for the twelfth house, which make 214. I refer to the above table of poles positions in the latitude of fifty-three de-

degrees, for the pole of the twelfth house, which I find to be 42 . 26 ; I reject the 26, and in the table of oblique ascensions for lat. 42, I seek 214, which I find under the column of Libra ; and looking into the first column of degrees, I find 27 ; but equating by the Sexagenary table for the odd minutes, it gives twenty six degrees thirty-one minutes of Libra for the cusp of the twelfth house. Then for the first house or ascendant, I add to the above 214, thirty degrees more, which make 244, and this sum I seek in the above table under the pole or latitude of birth, which is fifty-three degrees ; I turn to the table of oblique ascensions for fifty-three degrees, which I find in the column under Scorpio, and even with it in the first column of degrees, I find 14, which shews that fourteen degrees of Scorpio are on the cusp of the Ascendant. I then bring down the above 244, adding thirty degrees more for the second house, and these make 274 ; I then refer to the above table of poles position for lat. 53, and even with it in the column under second house, I find 42 . 26.—I reject the 26 as before, and refer to the tables of oblique ascensions for forty-two degrees of latitude, where I seek No. 274, and find it in the column under Sagittarius ; and even with it in the first column of degrees, I find 14, which directs fourteen degrees of Sagittarius to be placed on the cusp of the second house. Then for the third house I add thirty degrees more to the above * 274, which make together 304 ; I then refer for the pole's position of the third house in the above table, and find even with lat. 53, the number 24. 40 ; but as these minutes exceed thirty, I refer to the table of oblique ascensions for twenty-five degrees, where I seek 304, which I find in the column under Capricorn, and even with it, in the first column of degrees, I find 21, but by equating as before for the odd minutes in the Sexagenary tables, I find that twenty-one degrees twenty-nine minutes of Capricorn are upon the cusp of the third house. Thus the six oriental houses are furnished with the proper degrees of each sign rising upon them at the time required, and stand thus :

		Deg.	Min.
On the cusp of the 10th house	♊	2	0
11th house	♋	3	43
12th house	♌	26	31
Ascendant, or 1st house	♍	14	0
2d house	♎	14	0
3d house	♏	21	29

* Note, that as often as these additions of 30 for each progressive sign, exceed 360, which is the whole number of degrees in the circle of the zodiack, then the circle, or 360 must be subtracted, and the remainder will be the number required in the tables of oblique ascensions.

And

And by these, the six occidental houses are to be furnished in the same manner as before directed, with the opposite signs; but for the sake of plainness I will again state them.

Opposite	{	♊	}	is	{	♋	2	0
		♌				♎	3	43
		♍				♏	26	31
		♎				♋	14	0
		♏				♌	14	0
		♐				♍	21	29

In this plain, easy, and simple manner, may the situation of the heavens be found for any latitude whatever. But to make it more easy, it is necessary to explain what we mean by the poles positions, and the equations of time. If we imagine twelve great circles, one of which is the meridian of any given place, to intersect each other in the two poles of the earth, and to cut the equator in every fifteenth degree, they will be divided by the poles into twenty-four semicircles, which divide the equator into twenty-four equal parts; and as the earth turns on its axis, the planes of these semicircles come successively after one another every hour to the sun. And as in an hour of time, there is a revolution of fifteen degrees of the equator, in a minute of time there will be a revolution of fifteen minutes of the equator, and in a second of time, a revolution of fifteen seconds. Thus to every place fifteen degrees eastward from any given meridian, it is noon an hour sooner, than on that meridian, because their meridian comes to the sun an hour sooner. And to all places fifteen degrees westward, it is an hour later, because their meridian comes an hour later to the sun; and so on, every fifteen degrees of motion, causing an hour's difference of time. Therefore they who have noon an hour later than we, have their meridian, that is, their longitude, fifteen degrees westward from us; and they who have noon an hour sooner than we, have their meridian or longitude fifteen degrees eastward from ours; and so for every hour's difference of time, fifteen degrees difference of longitude. And as we shall have frequent occasion to equate the motions of the equator with the hours and minutes of time, I here subjoin two tables for that purpose.

TABLES for converting mean solar Time into Degrees and Parts of the terrestrial Equator; and also for converting Degrees and Parts of the Equator into mean solar Time.

TABLE I. for converting Time into Degrees and Parts of the Equator.										TABLE II. For converting Degrees and Parts of the Equator into Time.									
Hours	Degrees	*Min.		Min. Deg.	*Min. Min.	Min. Deg.	Min. Sec.	Sec. Thirds	*Min. Min.	Hours	Degrees	Min. Sec.	Sec. Thirds	Hours	Minutes				
		Sec.	Thirds													Min.	Sec.	Min.	Sec.
1	15	1		0 15	31	7 45			1	0	4	31		2	40				
2	30	2		0 30	32	8 0			2	0	8	32		2	20				
3	45	3		0 45	33	8 15			3	0	12	33		2	0				
4	60	4		1 0	34	8 30			4	0	16	34		2	40				
5	75	5		1 15	35	8 45			5	0	20	35		2	20				
6	90	6		1 30	36	9 0			6	0	24	36		2	0				
7	105	7		1 45	37	9 15			7	0	28	37		2	40				
8	120	8		2 0	38	9 30			8	0	32	38		2	20				
9	135	9		2 15	39	9 45			9	0	36	39		2	0				
10	150	10		2 30	40	10 0			10	0	40	40		2	40				
11	165	11		2 45	41	10 15			11	0	44	41		2	20				
12	180	12		3 0	42	10 30			12	0	48	42		2	0				
13	195	13		3 15	43	10 45			13	0	52	43		2	40				
14	210	14		3 30	44	11 0			14	0	56	44		2	20				
15	225	15		3 45	45	11 15			15	1	0	45		3	0				
16	240	16		4 0	46	11 30			16	1	4	46		3	40				
17	255	17		4 15	47	11 45			17	1	8	47		3	20				
18	270	18		4 30	48	12 0			18	1	12	48		3	0				
19	285	19		4 45	49	12 15			19	1	16	49		3	40				
20	300	20		5 0	50	12 30			20	1	20	50		3	20				
21	315	21		5 15	51	12 45			21	1	24	51		3	0				
22	330	22		5 30	52	13 0			22	1	28	52		3	40				
23	345	23		5 45	53	13 15			23	1	32	53		3	20				
24	360	24		6 0	54	13 30			24	1	36	54		3	0				
25	375	25		6 15	55	13 45			25	1	40	55		3	40				
26	390	26		6 30	56	14 0			26	1	44	56		3	20				
27	405	27		6 45	57	14 15			27	1	48	57		3	0				
28	420	28		7 0	58	14 30			28	1	52	58		3	40				
29	435	29		7 15	59	14 45			29	2	56	59		3	20				
30	450	30		7 30	60	15 0			30	2	0	60		4	0				

If the reader in Table I. reckons the columns marked with Asterisks to be minutes of time, the other columns give the equatoreal parts or motion in degrees and minutes ; if he reckons the Asterisk columns to be seconds, the others give the motion in minutes and seconds of the equator ; if thirds, in seconds and thirds. And if in Table II. he reckons the Asterisk columns to be degrees of motion, the others give the time answering thereto in hours and minutes ; if minutes of motion, the time is minutes and seconds ; if seconds of motion, the corresponding time is given in seconds and thirds. An example in each case will make the whole very plain.

E X A M P L E I.

In 10 hours 15 minutes 24 seconds 20 thirds, *Qu.* How much of the Equator revolves through the Meridian ?

				Deg.	M.	S.
Hours	10	-	-	150	0	0
Min.	15	-	-	3	45	0
Sec.	24	-	-	0	6	0
Thirds	20	-	-	0	0	5
				<hr/>		
Answer				153	51	5

E X A M P L E II.

In what time will 153 degrees 51 minutes 5 seconds of the Equator revolve through the Meridian ?

				H.	M.	S.	T.
Deg. {	150	-	-	10	0	0	0
	3	-	-	0	12	0	0
Min.	51	-	-	0	3	24	0
Sec.	5	-	-	0	0	0	20
				<hr/>			
Answer				10	15	24	20

For the conveniency of persons born in any part of England, who may want to calculate their own nativity, I have added the following table of the latitude and longitude of the most considerable towns in the kingdom, which will likewise answer for any other places of birth that happen near them.

A T A B L E of the LATITUDE and LONGITUDE of the principal
CITIES and TOWNS in ENGLAND.

	Long.	Lat.		Long	Lat.
Reading, Berksire	22 30	51 23	Newcastle, Northumberland	21 51	54 58
Bedford, Bedfordshire	22 55	52 8	Nottingham, Nottinghamshire	22 14	52 57
Buckingham, Buckinghamshire	22 57	51 59	Oxford, Oxfordshire	22 11	51 46
Cambridge, Cambridgeshire	23 32	52 13	Oakham, Rutlandshire	22 40	52 40
Ely, Cambridgeshire	23 40	52 25	Shrewsbury, Shropshire	20 36	52 45
Chester, Cheshire	20 21	53 14	Bristol, Somersetshire	19 41	51 27
Launceston, Cornwall	18 41	50 43	Bath, Somersetshire	20 55	51 22
Carlisle, Cumberland	20 36	54 57	Wells, Somersetshire	20 39	51 12
Derby, Derbyshire	21 54	52 57	Litchfield, Staffordshire	21 29	52 42
Exeter, Devonshire	19 38	50 42	Ipswich, Suffolk,	24 42	52 10
Crookhorn, Somersetshire	21 9	50 45	Guildford, Surry	22 54	51 12
Dorchester, Dorsetshire	20 47	50 40	Chichester, Sussex	22 40	50 47
Durham, Durham	22 0	54 46	Coventry, Warwickshire	21 54	52 27
Colchester, Essex	24 25	51 59	Kendal, Westmoreland	20 41	54 21
Gloucester, Gloucestershire	21 7	51 52	Salisbury, Wiltshire	21 28	51 3
Winchester, Hampshire	22 4	51 2	Worcester, Worcestershire	21 8	52 13
Hertford, Hertfordshire	23 22	51 50	York, Yorkshire	22 21	53 57
Hereford, Herefordshire	20 38	52 5	Beaumaris, Anglesea	19 8	53 24
Huntingdon, Huntingdonshire	23 12	52 21	Brecknock, Brecknockshire	19 56	51 59
Canterbury, Kent	24 43	51 18	Carmarthen, Carmarthenshire	18 54	51 55
Rochester, Kent	24 7	51 24	Bangor, Carnarvonshire	19 5	53 21
Lancaster, Lancashire	20 33	54 6	Cardigan, Cardiganhire	18 34	52 11
Leicester, Leicestershire	22 14	52 39	Denbigh, Denbighshire	19 51	53 14
Lincoln, Lincolnshire	22 54	53 14	St. Asaph, Flintshire	19 49	53 21
LONDON	23 26	51 34	Llandaff, Glamorganshire	20 2	51 32
Monmouth, Monmouthshire	20 39	51 51	Montgomery, Montgomeryshire	20 10	52 37
Portsmouth, Hampshire	22 26	50 50	St. David's, Pembrokeshire,	17 56	51 59
Norwich, Norfolk	24 45	52 44	Radnor, Radnorshire	20 10	52 20
Peterborough, Northamptonsh.	23 7	52 34			

Thus by proper attention to the rules and directions preceding, may any person, though of small abilities, erect the horoscope, and introduce the signs, planets, and stars therein, at any given time required. This is indisputably a considerable advancement in the practical part of the Science of Astrology; though it must be owned, that the mere knowledge of thus describing and arranging the planets in the horoscope, without we add unto it the ability of defining, from some certain and experienced rules, the meaning, effects, and influences of them, under whatever aspects or situations they may be found, can be but of little or no advantage. To make this apparent, let me but ask the reader to turn to the foregoing figure of the heavens, erected for the eleventh of June, 1784, and describe the natural meaning and indications of the signs and planets we have taught him to place therein? A compliance with this he finds impossible, not having either by theory or practice attained to them. As a key, to this important acquisition, I shall now lay down some experienced rules and aphorisms, which should be attentively considered, and thoroughly understood, before any further advances are made in the study. I shall therefore begin with the following general Axioms.

I. That

I. That every sign, planet, and fixed star, have a specifick and particular effect in one house, or part of the heavens, different to what they have in another.

II. That the sun by himself in any house of a figure hath one effect, the moon another, Saturn another, Jupiter another, and so on through the whole. And that this holds good also in respect to the signs and fixed stars.

III. That as a planet hath one effect in himself, so hath he another when joined in conjunction with another planet ; and by a sextile, quartile, trine, and opposition.

IV. That the quartile and opposition of Saturn and Mars have one effect ; and the quartile and opposition of Jupiter and Venus, another.

V. That a planet hath one special or specifick effect when lord of the first house or ascendant ; another when lord of the second house ; another when lord of the third house ; and when lord of the fourth, still another ; and so on through all the twelve houses of heaven.

VI. That whatever point of the heavens retains the Sun as significator in any nativity, retains a solar force and influence in respect to that native, as long as he lives. The same rule extends to the moon, and to Saturn, Jupiter, Mars, Venus, &c. wherefore the horoscope or ascendant in every geniture, hath and doth contain a radical influence over the native's life ; the mid-heaven over his actions and occupation ; and each of the other houses over those particular events and vicissitudes, to which they respectively appertain.

VII. That the same point in the heavens, which in one nativity is the place of the Sun, may in another nativity be the place of Saturn, Jupiter, Mars, Venus, Mercury, or the Moon.

VIII. That every agent, acting by itself, acts only according to its own peculiar form and virtue.

IX. That every patient suffers according to its own proper nature ; and that whatever is received, is received only in proportion to the capacity of the receiver.

X. That the same always existing, must always work the same effect in or upon the same subject. These being premised, we shall consider
The

The Effects of each PLANET in each of the TWELVE HOUSES.

SATURN in the first house or Ascendant, shews melancholy, with many sorrows; if near the Ascendant short life; if at a distance, innumerable troubles. In the second, destroys the substance. In the third, hatred between brethren; and danger and loss in journeying. In the fourth, death of father and mother before the native; loss of inheritance and friends. In the fifth, barrenness, death of children, or disobedient ones if living. In the sixth, much sickness, crosses by servants, and losses by cattle. In the seventh, an ungovernable wife; short and wretched life, with many public enemies. In the eighth, a violent death and loss of legacies. In the ninth, many losses by sea. In the tenth, dishonour, imprisonment, short life to the parents, death by sentence of a judge. In the eleventh, despair, false friends, death of children. In the twelfth, sorrow, trouble, imprisonment, and persecution by private enemies. These are the common effects of Saturn, when significator, and weak or meanly dignified.

JUPITER in the first, gives a good, happy, and long life, just and honest. In the second, profusion of riches. In the third, friendship of brethren, and fortunate journies. In the fourth, lands and inheritances, with an honourable life and end. In the fifth, many children obedient and virtuous. In the sixth, health, and faithful servants, profit by dealing in cattle. In the seventh, an honourable marriage, a good wife, an honest, wife, discreet, virtuous woman. In the eighth, a natural death, long life, legacies. In the ninth, a true christian, ecclesiastical preferment, profitable sea voyages. In the tenth, preferment, great and durable honours, and riches by trading. In the eleventh, encrease of riches, faithful and great friends, the fulfilling of all his desires. In the twelfth, profit by cattle, victory over private enemies; this if he be strong; if weak, the good will be much abated.

Mars in the first house denotes shortness of life, quarrellousness, scars in the head or face. In the second, poverty, want, and many troubles. In the third, evil brethren, danger in travelling, an Atheist, an ungodly person. In the fourth, short life to the father, strife between him and the native, destruction to his inheritance. In the fifth, wicked children, and of short life, or sickly. In the sixth, fevers, bad servants, loss of cattle. In the seventh, quarrels, law-suits, public enemies, an evil wife, sickness, a follower of lewd women. In the eighth, a violent death, loss of substance, poverty. In the ninth, changing of religion, loss at sea by robbers, an Atheist. In the tenth, unfortunate honour, troubles from magistrates, sickness to the mother, martial preferment. In the eleventh,

eleventh, false friends, loss of substance. In the twelfth, imprisonment, loss by servants and cattle, many private enemies; this if Mars be weak and afflicted; if strong, these evils abate, and sometimes the contrary good takes place.

Sol, in the first, gives honour, glory, and long life. In the second, a flow of riches continually, but a consumption of it. In the third, good brethren and journies, a stickler for his religion. In the fourth, honour in age, a great and noble inheritance. In the fifth, few children, yet such as will be good and virtuous. In the sixth, diseases of the mind. In the seventh, a good wife, honourable adversaries, and sickness. In the eighth, a good portion with a wife, danger of a violent death. In the ninth, truly religious, ecclesiastical preferment, gain by the sea. In the tenth, greatness, honour, glory, and power, from kings, princes, and noble women, much exceeding the quality of the native's birth, the friendship of persons of high degree. In the eleventh, great and noble friends, and very faithful, the fulfilling of one's hopes. In the twelfth, powerful adversaries; this if strong; if weak, in many things the contrary.

Venus in the first gives health, but inclines to the pleasure of women. In the second, riches in abundance by womens means. In the third, religious, loving brethren, good journies. In the fourth, an inheritance, honourable old age. In the fifth, many children, comely, obedient, and virtuous. In the sixth, sickness from womankind, faithful pleasing servants, profit in small cattle. In the seventh, an incomparably good and virtuous wife, a happy marriage, and having but few enemies. In the eighth, a good dowry with a wife, a natural death. In the ninth, ecclesiastical preferment, a real religious man, profit by sea. In the tenth, honour and preferment by womens means, the favour of great women. In the eleventh, honourable and faithful female friends. In the twelfth, profit by great cattle, free from the power of private enemies; this if strong; if weak the contrary.

Mercury in the first gives noble thoughts, good invention, graceful elocution, a lover of arts and sciences. In the second, profit by arts and sciences, books, writings, and the like. In the third, a mathematician, swift and prosperous journies, a scholar, one of an excellent invention, crafty brethren, a moral person. In the fourth, the getting of an inheritance by cunning or deceit. In the fifth, ingenious children. In the sixth, thievish servants, diseases of the breath and brain. In the seventh, a fomenter of quarrels, vexatious law-suits; a discreet wife. In the eighth, an augmentation of estate by wills and legacies, death by a consumption. In the ninth, an incomparable artist, and one that under-

stands all sciences, even the most obscure and occult things, a finder out of many new and excellent inventions. In the tenth, liberal preferment; or a secretary to some great person. In the eleventh, inconstant friends. In the twelfth, his private enemies will be of little effect. This if Mercury be strong and not afflicted; if weak, the good will much abate.

Luna in the first, shews the native will travel; will gain superiority and rule over others; the favour of princes and noble women, and great advantages thereby. In the second, sometimes riches, sometimes poverty, an unstable fortune. In the third, many journies, In the fourth, gain by travelling. In the fifth, many children. In the sixth, diseases of the brain, good servants, and gain by small cattle. In the seventh, an honourable marriage. In the eighth, danger of drowning, but otherwise a long and healthful life. In the ninth, travels beyond sea, inconstancy in religion, acquaintance with arts and sciences. In the tenth, great honour unto the native, profit by sea voyages; the favour of some noble woman. In the eleventh, the friendship of great ladies, and noble friends. In the twelfth, the common people will be his private enemies. This if Luna be strong and free from affliction; if weak and afflicted, the contrary.

The Dragon's Head in the first, shews honesty. In the second, a good estate. In the third, fortunate journies and honest kindred. In the fourth, gain by land and travels. In the fifth, long life; happy and virtuous children. In the sixth, health, good servants, and profit in cattle. In the seventh, an honest and virtuous wife. In the eighth, many legacies, and a natural death. In the ninth, sincere piety, prosperity at sea. In the tenth, durability of honour. In the eleventh, everlasting and faithful friends. In the twelfth, open enemies; but the position of the Dragon's Tail in the same places, signify the contrary. The position of the part of Fortune, gives substance, from all those things signified by that house in which it is posited; unless afflicted by the presence or beams of a malevolent planet.

General Effects of the PLANETS in each of the TWELVE SIGNS of the ZODIACK

SATURN in his own house, signifies wisdom, prudence, and stability of fortune. In the houses of Jupiter, a just man, and one that will be rich, and acquire honour. In the houses of Mars, a strong body and furious. In the houses of Sol, greatness and honour. In the houses of Venus, a secret lover of women. In the houses of Mercury, one that is studious of arts and Sciences. In the house of Luna, infirmities of the breast and lungs.

Jupiter

Jupiter in the houses of Saturn, signifies avarice and covetousness, living always in fear of poverty. In his own houses, infinite riches, honours, and dignities, and that among great persons, and clergymen. In the houses of Mars, the native may rise to honour by war. In the house of Sol, shews honour, glory, and treasure from kings and great persons. In the houses of Venus, riches by women, or an honourable wife. In the houses of Mercury, a good rhetorician. In the house of Luna, encrease of substance beyond expectation, with honour and renown; for Cancer is not only the exaltation of Jupiter, but also a Cardinal sign, and the northern tropick.

Mars in the houses of Saturn, shews a lofty and magnanimous spirit, and wife. In the houses of Jupiter, it shews the acquaintance of kings, princes, and noblemen; in his own houses, a great and ingenious wit, a mathematician; in the house of Sol, foreness of the eyes, danger of a violent death; in the houses of Venus, luxuriousness, a boaster, given to falshood, and a deluder of women. In the houses of Mercury, one ingenious in arts and sciences, but covetous, knavish, and deceitful. In the house of Luna, a wavering, furious, rash man, one that may arrive to honour, but will precipitate himself therefrom afterwards.

Sol in the houses of Saturn, shews a dejected forlorn man. In the houses of Jupiter, one that shall attain honour and glory in the world, and be a companion of princes. In the houses of Mars, a great and eminent man, a commander, captain, or general of an army, a subtle, crafty, politick statesman. In his own house, one that may attain the height of honour, glory, and renown, *quod capax*, according to the quality of his birth. In the houses of Venus, one that will rise or fall by the means of women. In the houses of Mercury, a good engineer, a soldier, and mathematician. In the house of Luna, honour by different women, but such as he afterwards shall receive prejudice from.

Venus in the houses of Saturn, signifies hopes of honour and friends, many children, and old age. In the houses of Jupiter, short journies, sickness, imprisonment or death. In the houses of Mars, private and public enemies, and many journies; as also a lover of different women. In the houses of Sol, a sincere lover of his friends, and a lover of his children. In her own houses, a healthful, long-lived person, just and religious. In the houses of Mercury, one covetous, but sickly, religious, yet an enemy to himself. In the house of Luna, a traveller, and one that will arrive to great honour and preferment.

Mercury

Mercury in the houses of Saturn, shews honour and travelling by sea, with much pleasure, but sickness withal. In the houses of Jupiter, lands, inheritances, an honourable wife, and good friends. In the houses of Mars, private enemies; sickness, many journies, and a short life. In the houses of Sol, lands and inheritances, yet subject to imprisonment, and private enemies. In the houses of Venus, much wealth and riches, travelling by sea, one religious with some sickness. In his own houses, wit and ingenuity, knowledge of arts and sciences, honour and renown, and a lover of children. In the house of Luna, many good friends, and many journies by land.

Luna in the houses of Saturn, signifies one religious, and having many adversaries, as also sore eyes. In the houses of Jupiter, a sickly body, but one that shall attain honour, glory, renown, and the favours of great men. In the houses of Mars, a lover of friends and children. In the house of Sol, one that shall be very rich, through his own industry. In the houses of Venus, a great lover of children, and one that shall have many friends. In the houses of Mercury, inheritances, lands, and private enemies. In her own house, happiness and long life.

General Effects from the POSITION of the LORDS of the HOUSES.

The Lord of the Ascendant in the Ascendant, shews a fortunate and happy life, and one that shall overcome all his enemies. In the second, riches and wealth by his own industry. In the third, many journies. In the fourth, lands and inheritance. In the fifth, children, and one given to pleasure. In the sixth, sickness. In the seventh, public adversaries, the man will be an enemy to himself. In the eighth, legacies. In the ninth, one religious, learned, and a traveller into foreign countries. In the tenth, honour, preferment, and favour of princes. In the eleventh, friends. In the twelfth, danger of imprisonment.

The Lord of the second in the second, imports great wealth. In the third, wealth by brethren and travelling. In the fourth, by the father. In the fifth by gaming. In the sixth, wealth by dealing in cattle. In the seventh, by marriage, and womankind. In the eighth, by legacies. In the ninth, by the church, arts and sciences, religion, and the sea. In the tenth by honour, preferment, trade, merchandise. In the eleventh, by friends. In the twelfth, by great cattle. In the ascendant, by birth, or good fortune.

The Lord of the third in the third, shews affectionate brethren, good journies. In the fourth, gain by travelling. In the fifth, pleasure
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sure in travelling. In the sixth, sickness in travelling. In the seventh, thieves and robbers, and sometimes the native meets with a wife. In the eighth, death in travelling. In the ninth, religious journies. In the tenth, for preferment, trade, and the like. In the eleventh, for study and improvement. In the twelfth, imprisonment in travelling. In the Ascendant, for pleasure, and in pursuit of useful discoveries. In the second, for profit, wealth, and riches.

The Lord of the fourth in the fourth, foreshews a good estate or inheritance, a father of long life. In the fifth, that the estate shall go to the native's children. In the sixth, that an estate may be acquired by physick. In the seventh, that he may have an estate with a wife. In the eighth, by some gift, legacy, or wife's portion. In the ninth, by merchandize, by arts and sciences, or by the church. In the tenth, by some office, dignity, or preferment. In the eleventh, by means of a friend. In the twelfth, by dealing in great cattle: In the Ascendant, by inheritance. In the second, by purchase. In the third, by travel and death of brethren.

The Lord of the fifth in the fifth, indicates strong, lively, and virtuous children. In the sixth, that his children shall be industrious to gain wealth, and it may be, by his servants. In the seventh, that they will travel, and that the native and they will disagree. In the eighth, that they shall possess the mother's dowry. In the ninth, that they shall be given to pleasure, and go to sea for the father. In the tenth, that they shall be sickly, and follow the father's trade. In the eleventh, that they shall have many public adversaries, and prove enemies to themselves. In the twelfth, that they shall have many legacies, but prove enemies to their parents. In the Ascendant, they will prove religious, and learned, and love their parents. In the second, they will prove honourable, and possess the native's substance. In the third, that they shall have many friends, and such as will be of their own kindred. In the fourth, that they will have many private enemies.

The Lord of the sixth in the sixth, foreshews sickness, yet just servants. In the seventh, sickness by women, and quarrelling. In the eighth, danger of a violent death, and dangerous sickness. In the ninth, sickness at sea. In the tenth, sickness from hard labour and employment in some trade. In the eleventh, by loss of some friend, or frustration of his expectations. In the twelfth, by vexation of private enemies. In the Ascendant, by irregularity of life. In the second, by loss of some estate. In the third, by reason of some journey. In the fourth, by loss

of inheritance or disappointment in trade. In the fifth, from vexatious children and looseness of life.

The Lord of the seventh in the seventh, shews sickness or death to the native; yet a good wife. In the eighth, danger of losing the wife's fortune. In the ninth, she will be a stranger to him, and a traveller. In the tenth, she will be honourable, and possess a good inheritance. In the eleventh, she will be an entire lover of him, and of his children. In the twelfth, she will be his private enemy. In the Ascendant, she will be a very great lover of her husband. In the second, she will be the augmentation of his estate. In the third, she will be a lover of her husband's kindred, and desire to go beyond sea. In the fourth, she will be very honourable, and the native shall have land by her. In the fifth, a lover of the native's children. In the sixth, she will be a great affliction to the native and herself.

The Lord of the eighth in the eighth, shews the native shall die a natural death, and that he shall have a rich wife. In the ninth, he will be in danger of drowning. In the tenth, his death may be by sentence of the judge. In the eleventh, by the conspiracy of some pretended friend. In the twelfth, by conspiracy of a private enemy. In the ascendant, by the native's own irregularity. In the second, by means of some monies or goods. In the third, either by the conspiracy of some brother, kinsman, neighbour, or thief. In the fourth, by means of the loss of an estate, or some grief. In the fifth, by drunkenness and debauchery. In the sixth, by sickness. In the seventh, by a publick adversary, or eminent grief.

The Lord of the ninth in the ninth, shews good sea voyages, knowledge of arts and sciences, a religious person. In the tenth, that religion will be profitable, and honourable, and the native shall be famous for his learning. In the eleventh, church dignity, and merchandize, by means of a friend. In the twelfth, church lands, and that the native will have clergymen for his enemies. In the ascendant, makes the native truly religious, and learned; and a merchant. In the second, riches by sea, arts, sciences, and the church. In the third, a sectarian. In the fourth, gain by the church. In the fifth, one of a loose religion. In the sixth, honourable church preferment; and yet that the native may be a slave in his religion. In the seventh, an enemy to the church. In the eighth, death, or persecution for his religion.

The Lord of the tenth in the tenth, great honour, glory, and renown. In the eleventh, by means of a friend. In the twelfth, through an enemy.

enemy. In the Ascendant, by the native's own industry. In the second, by means of his money. In the third, by a brother, kinsman, or neighbour, or by travel. In the fourth, by his father. In the fifth, by a wife's friend. In the sixth, by means of a servant. In the seventh, by a wife. In the eighth, by a wife's fortune, it may also signify a violent death. In the ninth, by religion, arts, sciences, and navigation.

The Lord of the eleventh in the eleventh, denotes great friends. In the twelfth, private friends. In the Ascendant, friends indeed to the native. In the second, such as shall augment the native's fortune. In the third, such as are of his kindred or neighbours, or as he shall find in travelling. In the fourth, his father. In the fifth, some friends of his wife. In the sixth, his servants. In the seventh, his wife. In the eighth, some brother's servant. In the ninth, a clergyman, merchant, or lover of arts. In the tenth, kings, princes, noble and great persons.

The Lord of the twelfth in the twelfth, denotes strong and powerful private enemies. In the Ascendant, such as are among his own family or household. In the second, some person envying his situation or estate. In the third, kindred and neighbours. In the fourth, his father. In the fifth his children. In the sixth, his servants. In the seventh, his wife. In the eighth, some distant relation. In the ninth, some merchant, foreign dealer, or dignitary in the church. In the tenth, kings, princes, or men in power. In the ~~twelfth~~, some particular reputed friend.

GENERAL EFFECTS produced by the A S P E C T S.

Of the C O N J U N C T I O N.

The Conjunction of Saturn and Jupiter shews inheritances of houses and lands, possessions, and many worldly profits arising from cultivating the earth and tillage, if Mars afflict not, nor the evil beams of Sol. If Jupiter is significator, the native is mistrustful.

The Conjunction of Saturn and Mars shews much evil, the native will be afflicted, and vexed, shall undergo many troubles, and go through great difficulties. If you would know the cause of the good or evil, you must consider the house in which the configuration happens, and what house the configured planets are lords of, and accordingly you may nearly speak to the particular matter or accident, be it good or evil; for things are much varied according to the diversity of position and domination of the planets, by which you must necessarily vary those judgments.

The

The Conjunction of Saturn and the Sun, shews the loss of inheritance, danger of houses being burnt, the native likely to be cheated, to receive much detriment, and, it may be, loose all and become poor; except a fortunate planet be posited in the second house.

The Conjunction of Saturn and Venus shews one libidinous, and that he shall marry a woman wholly of an opposite temper and disposition to himself, get dishonour among women-kind, be unhappy in marriage, and lead by reason of his wife, a very disconsolate life. If Venus be significatrix, she is much afflicted; but if Saturn, then the Conjunction is beneficial; and this is to be observed in all similar cases.

The Conjunction of Saturn and Mercury shews craft, subtilty, and policy, that the native will dive into many secret, deep and occult things, find out mysteries, be covetous and proud, mixed with a certain kind of gravity. If Saturn be significator, the native has a good elocution, but if Mercury, he has a great impediment in his speech.

The Conjunction of Saturn and Luna, shews one poor and obscure; if Saturn be significator, the man is changeable, seldom an hour in one mind, often doing things, and then repenting of them again; but if Luna be significatrix, he is grave, cautious, malepart, over-wise and conceited, and for the most part wilful in all things.

The Conjunction of Jupiter and Mars, if Jupiter be significator makes the native cholerick, hasty, angry, bold, proud, presumptuous and daring; gives him some martial command, and glory and renown in war-like undertakings: but if Mars be significator, it makes him milder, religious, good, just, gives him preferment in the law, or he becomes a priest, deacon, bishop, or other dignitary in the church.

The Conjunction of Jupiter and Sol, if Jupiter be significator, he afflicts the native severely, casts him into a deep melancholy or despair, seizes him with a fever or frenzy, brings the body to a consumption, and afflicts the estate with considerable loss, even to his utter ruin and destruction; yet, when by direction, Jupiter frees himself from Sol's beams, these evils will cease; but if Sol be significator, he so debilitates Jupiter that the configuration can promise nothing; but it makes the native religious.

The Conjunction of Jupiter and Venus; if Jupiter be significator, the native is superlatively happy (more especially if the configurations happen in Pisces, the house of Jupiter, and exaltation of Venus) he increases in
wealth

wealth and substance, in honour and glory, in health of body, and tranquillity of mind, having in general the love of woman-kind; but if Venus be significatrix, the native has beauty, health, and riches, attains to great honour and renown, is truly virtuous, pious, and religious, and has generally ecclesiastical or jurisprudential preferment. This is one of the most happy configurations that can be.

The Conjunction of Jupiter and Mercury, if Jupiter be significator, makes the native virtuous, religious, wise, of great knowledge, and of good elocution, makes a general scholar, and gives him the knowledge of most arts and sciences; he may prove to be the ambassador of a prince, or such like; but if Mercury be significator, the native is solid, serious and grave, pious and religious, and probably may acquire a good estate by merchandize or some ecclesiastical promotion.

The Conjunction of Jupiter and Luna; if Jupiter be significator, the native proves a traveller, it may be beyond sea; he is generally of a changeable and mutable mind, and although naturally of a very good humour and condition, yet sometimes pettish, froward, and peevish. If Luna be significatrix, it gives great riches and treasures, according to the native's capacity or birth, makes him prudent, wise, religious and honourable; gives him the acquaintance of great and worthy men, clergymen, and such like, and probably church preferment.

The Conjunction of Mars and Sol shews a hot and dry constitution, danger of short life, and death by hectic fevers, marasmos, or by fire or lightning. If Mars be significator, the native has the favour of kings and princes, and it may be their frowns too, to his utter undoing; he may rise hastily, but perhaps to a precipice. If Sol be significator, the native proves valiant and warlike, attains some martial command, or preferment; but if he goes into war he is killed in the battle, or at best comes off wounded, or with the loss of a limb.

The Conjunction of Mars and Venus; if Mars be significator, the native is given up to women, and retains the acquaintance of such as have an infamous life and conversation; he is kind, gentle, and courteous, and though sometimes hasty, yet of a good humour and disposition, in so much that his kindness is oftentimes his undoing; but if Venus be significatrix, the native is lustful, lascivious, a fornicator, adulterer; given over to wicked and lewd courses, hasty, rash, proud, inconsiderate, quarrelsome, and running himself into many hazards, dangers, troubles and losses.

The Conjunction of Mars and Mercury; if Mars is significator, he makes the native pragmatical, talkative, a smatterer in learning, a babler, and deceiver, yet industrious for the promotion of his own ends and designs, it gives no great preferment, he may be a knavish apparator, cheating petty fogger, or pedantick pedagogue; but if Mercury be significator, the native proves one of harsh manners and conversation, of an ill life, a thief, highwayman, felon, murderer, traitor, &c.

The Conjunction of Mars and Luna; if Mars be significator, the native is of evil manners and infamous conversation; rises to no great preferment; but if it should so chance, that the scale should turn, his rise may be by means of some great lady; but if Luna be significatrix, the native is bold, rash, adventurous, quarrelsome, furious, given to cruelty and base actions, may prove a thief, murtherer, or traitor; seldom lives long, for this position signifies a short life, and that the native may die a violent death, by the means of fire, iron, a fall, blow, wound, or by the hands of the executioner.

The Conjunction of Sol and Venus; if Sol be significator, it makes the manners of the native soft and effeminate, yet he is born to glory, and to do and perform great actions; he obtains the love of women, but associates himself with such as are base, obscure, libidinous, infamous, and much below his rank and quality. If Venus is significatrix, it shews a short life, one aiming at glory, but not attaining it; the native is hectic or consumptive, melancholy, meets with many crosses, losses, and vexations, lives not out half his days.

The Conjunction of Sol and Mercury; if Sol be significator, the native is adorned with wit, ingenuity, learning, arts, sciences, policy, understands languages, and the power of words; and because Mercury delights to be under the Sun beams, not being there by hurt, as are the other planets, the native has excellent elocution, and proves a good rhetorician and logician. If Mercury is significator, he bends all his wit, craft and policy for the accomplishing of high matters, and the attaining of great things; he becomes the favourite of a king, prince, or a great man.

The Conjunction of Sol and Luna; if Sol be significator, though he generally gives a great and high spirit, and aiming at magnificent things, yet this configuration gives only mean and low acquaintance, and the society of the common people, makes the native mutable and changeable, and his fortunes as unstable. If Luna is significatrix, the native shall aim at noble and gallant things, but not attain them; many crosses shall befall him, and his life shall be short.

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The Conjunction of Venus and Mercury ; if Venus be significatrix, it gives a delicate beautiful body, adorned with wit, ingenuity, and eloquence, makes the native courteous and complaisant, furnishes him with variety of arts, and learning, and is a configuration of very good import ; if Venus be lady of the second, it gives a good augmentation of fortune through merchandize, or the study of arts and sciences. If Mercury be significator, it makes the native an orator, furnishes him with courtship, soft and effeminate words, makes him pleasant in all company, gives him the society and love of women ; and if Venus be strong, of great ladies ; in a word, it makes him exceedingly happy.

The conjunction of Venus and Luna, if Venus be significatrix, makes the native mutable and changeable, a mere Proteus, yet with a deal of pleasantness and satisfaction to others ; it makes him of many words, a great promiser, but no performer ; proud, lofty, conceited, and gives him profit by the sea, and all lunar and moist commodities. If Luna be significatrix, the native is very effeminate and courtly, having a voluble tongue, free language and excellent discourse, inclined to the love of women, which if Venus be strong, is only to such as are virtuous ; delights in musick, dancing, and merry company, never thinking of sorrow, or laying any thing to heart.

The Conjunction of Mercury and Luna ; if Mercury is significator, makes the native travel into foreign countries, desirous to see new things, fashions, and places ; gives him favour and esteem among the ladies, and to be in great estimation among the popularity, by means of whom he rises to a good fortune and to great prosperity in the world. If Luna is significatrix, it makes the native ingenious, and a lover of learning, seeking after the knowledge of most arts and sciences ; chiefly the mathematics, geography, cosmography, and navigation, by which he attains credit and reputation ; he delights in journies and embassies, being of a mutable and constant humour and disposition.

Of the S E X T I L E and T R I N E.

The sextile and trine of Saturn and Jupiter, if Saturn be significator, makes the native grave, sober, wise, religious, pious, and endows him with riches and treasures of this life, gives him the favour and acquaintance of the rich and great, or the native becomes a merchant, and gains considerably by it. If Jupiter is significator, the native is more propense to melancholy, is inclinable to dig and delight in the earth and follow husbandry ; some estate, inheritance, or houses may fall to him ; and he may be promoted to some ecclesiastical dignity for his worth, learning, and virtue ; however Saturn shews cowardice.

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The sextile or trine of Saturn and Mars; if Saturn is significator, his natural slowness and wariness turns into rashness and boldness, (yet with a kind of temerity) he runs into precipitate actions, and strange adventures; it commonly gives martial preferment. If Mars is significator, the rashness and daringness of disposition is much abated, and the native is guided by very considerate and deliberate councils; if he proves religious, (as such seldom do) he is an absolute sectarian, following pertinaciously the sentiments of his own mind: it shews an estate in land or legacies.

The sextile or trine of Saturn and the Sun: if Saturn is significator, the native has an austere countenance, a lightish brown hair, large bones, not very fleshy, stooping a little in his going, he has a show of generosity and nobleness in his actions, but passionate and seeking revenge, yet without any great courage or valour if put to the trial, he probably may attain preferment at court. If Sol is significator, the man is more corpulent, yet with a very decent body and a full round face; given to boasting and ostentation, wilful and conceited, yet without any kind of malice, scarcely injuring any but himself, by his too much extravagant expence and prodigality.

The sextile or trine of ^{Saturn}~~Jupiter~~ and Venus: if Saturn is significator, the native is comely, having brown hair, a delighter in women's company, wasting his patrimony upon the female sex, scarcely leaving any estate behind for his successors, given over to pleasure and voluptuousness. If Venus is significator, the native is modest, shamefaced, yet loving his belly well, very affable and courteous, and inclinable to few vicious actions; gains by the dead, from ancient people, and from the fruits and profits of the earth; he has a good repute and conversation, and scarcely marries till after thirty years of age.

The sextile or trine of Saturn and Mercury: if Saturn is significator, the native is conceited, full of chimeras and whims, of plots and contrivances, yet not often with effect; though carried on with a great deal of ingenuity; he loves curiosities, and is studious, subtil, and reserved. If Mercury is significator, the native is peevish, discontented and dejected in his own mind, has strange fancies, and is very wilful, even sometimes to his own ruin, yet given to the study of arts and sciences and finding out many curious inventions.

The sextile or trine of Saturn and Luna: if Saturn is significator, the native is wilful, though very changeable of disposition, subject to jealousy and mistrust; if Saturn be well fortified, the native becomes popular,
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and gains much wealth and estimation by the common people; he also attains the favour of some eminent lady, and becomes famous in his generation. If Luna is significatrix, the native is cold by nature and of an ill complexion, inclinable to sordid and mean actions, yet he is deliberate, and if he does ill, he does it with preconsideration; he is apt for invention, but very wilful in all things, conceited of himself, so that he thinks nothing well done but what he does himself.

The sextile or trine of Jupiter and Mars: if Jupiter is significator, it shews one of a free and noble disposition, bold, valiant, and honourable, attempting and attaining brave and honourable exploits, generous to his friends, obliging to his enemies, yet desiring and endeavouring to rule; he is also resolute and subtle. If Mars is significator, the native is a man of a large soul, chearful and merry, of a jovial disposition, active, courageous, pious, and a very just man, enobled with valour, victory, and virtue, one of good fame, and obtaining the favour and good will of great and worthy persons.

The sextile or trine of Jupiter and Sol: if Jupiter is significator, it shews a strong, tall, well proportioned body, of a fresh, ruddy complexion, a noble, generous, courageous soul, and of a magnanimous mind, one attempting and atchieving great and honourable things; or becomes the favourite of some king, prince, or great person, and rises to the top of preferment. If Sol is significator, the native is born to honour and glory, and *quod capax*, arrives to the highest of all worldly felicities; he is a man of great spirit, performing beneficent and honourable actions; as Jupiter endows him with a fund of treasure, so the liberal spirit of Sol makes him waste it by his too great generosity.

The sextile or trine of Jupiter and Venus, if Jupiter is significator, gives a tall and compleat person, of a pleasant, loving, courteous disposition, kind to the female sex, of an exceeding good nature, and the patron of hospitality; it is the aspect of love, concord, agreement, good fortune, and riches; the native is preferred and rises to honour. If Venus be significatrix, the person is comely and lovely, one generously disposed, aiming only at things brave, honourable, virtuous and good; it is the aspect of virtue and piety, of honour, preferment, and vast fortunes in the world, the native has the acquaintance of persons of the highest ecclesiastick order, and, it may be, attains the like preferment himself.

The sextile or trine of Jupiter and Mercury: if Jupiter is significator, it shews a just, virtuous, good man, ingenious, and of a very subtle wit;

it is the aspect of ingenuity, eloquence, and learning; the native is affable, courteous, mild, and a general lover of learning, one who by his worth and virtue may be the secretary or ambassador to some king or prince. If Mercury is significator, it shews one very ingenious, and whose wit is mixt with virtue and honesty, of a deep understanding, profound wisdom, sound judgment, and successful in any enterprize; a person fit to be the counsellor of a king, or manager of the affairs of a kingdom or commonwealth, generous, free spirited, and perfectly trusty.

The sextile or trine of Jupiter and Luna: if Jupiter is significator, the native is naturally good, just and virtuous, but of a very mutable mind, changing his opinion with the least persuasion; it is the aspect of popularity and general applause, and he becomes famous in his generation, and draws after him the love of the common people; he is loquacious, highly conceited of himself, fortunate by water and women: if Luna is significatrix, it shews one of a generous, noble, just mind, aiming at high and honourable things; he gains by the church and churchmen, and is an exact observer of justice and truth; and a person who by his good nature would oblige the whole world.

The sextile or trine of Mars and Sol: if Mars is significator, the native has a rising fortune, proves great, famous and eminent in the world, meets with preferment at Court, or has the especial favour of some king or prince: It is the aspect of action and honour, he is witty, ingenious and trusty; faithful even to his adversaries; of a nimble wit, quick fancy, courteous and friendly; he may prove a general or commander of an army. If Sol is significatrix, it is the aspect of valour and victory, the native is of a high spirit and courageous, attains military honour and preferment, loves warlike exercises, appears a terror to his adversaries, and rises far superior to his birth.

The sextile or trine of Mars and Venus: if Mars is significator, it is the aspect of liberty and love; if Mars is out of his dignities, the native is vicious above measure, loves gaming, wantonness, women, and all manner of lewdness and debauchery, he is ill-natured, unless among his own party, and wastes and spends his fortune upon women; but if Mars is in his dignities, it shews one witty, ingenious, a searcher out of mysteries, and one who shall gain a considerable fortune in the world. If Venus is significatrix, it is the aspect of pride, vanity, and vain-glory: the native is comely, bold, rash, adventurous, fearing nothing, aiming at great things, and promising himself mountains, but perfecting little; and if Venus is weak, the person is debauched, and guilty of many lewd actions.

The

The sextile or trine of Mars and Mercury: if Mars is significator, it is the aspect of confidence and craft; the native has a pregnant fancy, capable of any thing; prudent, subtle, bold, very ingenious, eloquent, and studious in most arts and sciences, yet something hasty, and subject to passion, which being over, the man is good humoured again. If Mercury is significator, the native is valiant, courageous, ingenious, a lover of military exercises, physick, surgery, and chemistry; and may probably get a fortune by the fire, or dealing in martial commodities; the native has generally a good opinion of himself.

The sextile or trine of Mars and Luna: if Mars is significator, it is the aspect of loquacity and mutability; the native gets by the common people, or by travel, often changing his station or place of dwelling; he is turbulent, furious and rash, but as easily persuaded again to a complacent humour. If Luna is significatrix, the native is passionate, ambitious of honour, aspiring to great things, and pursuing them even to a precipice; and when attained, they seldom continue with him; and the reason is, because of the mutability and changeableness of his own nature, mind, and disposition, which beget a change of his fortunes.

The sextile or trine of Sol and Venus: if Sol is significator, it is the aspect of candour and generosity; the native is exceedingly good natured, of an heroick disposition, having nothing but gallantry in all his actions; he gets by women, and has the favour of some rich lady, by whom he meets either with a good fortune or promotion; he is witty, ingenious, and of an active fancy. If Venus is significatrix, it is the aspect of grandeur and magnificence; the native meets with court preferment, or has the favour of some prince; rises to high honour and glory in the world, of a good disposition, yet a little passionate, soon angry, and as quickly appeased again; of a free, liberal disposition, lofty, and a little given to pride and vain-glory; but in general a sociable, merry, good humoured person.

The sextile or trine of Sol and Mercury: if Sol is significator, the native is proud, ambitious, conceited, yet very courteous, and without any seeming resentment, passes over small affronts, lest the taking notice of them, should be any prejudice to his grandeur; he is nimble witted, loquacious, and very good at invention. If Mercury is significator, the native seems to rise in the world, wholly by his own wit and ingenuity, and without doubt will attain to a degree of honour, above that of his birth and ancestors quality.

The sextile or trine of Sol and Luna: if Sol is significator, it is the aspect of credit and fame, makes the native eminent in the world, born to great actions, and to perform extraordinary undertakings amongst the common people; he is cried up for a god among the multitude; if he be a priest or a physician, he has a vast number of followers; he is pleasant, chearful, and good natured. If Luna is significatrix, the native is proud, ambitious, coveting after honour and glory, and generally born to enjoy a great measure thereof, but very mutable in his resolves, and if Luna be weak, he falls into dishonour again.

The sextile of Venus and Mercury: if Venus is significatrix, the native is very comely, witty, ingenious, subtil, and of a good nature, seldom guilty of any dishonourable action, a good orator, and of an aspiring fancy, yet seldom bringing things to perfection. If Mercury is significator, the native is of an exceeding courteous nature; amorous, one delighting in womens company, by whom he meets either with fortune or preferment; he is wise, prudent, just, virtuous, a lover of learning, and embellished with many excellent parts, both natural and acquired; but if Mercury is weak and out of his dignities, the native proves vicious instead of virtuous.

The sextile or trine of Venus and Luna: if Venus is significatrix, the native will certainly arrive to honour, and be made great or rich, by means of some eminent lady; he also has the estimation of the common people, and becomes very popular; but is one of an inconstant, unstable mind, by reason of which he performs no great things; he is a comely, engaging person, neat and genteel, and very apt to be taken with courtship. If Luna is significatrix, the native is very effeminate and amorous, of a gentle, obliging disposition and temper, one sober, just, and having the love of most women that he converses with; but if Luna is weak and otherwise unfortunate, the native inclines to vice.

The sextile or trine of Mercury and Luna: if Mercury is significator, the native is witty and ingenious, a lover of novelties and all manner of new inventions and fancies, and mutable and changeable in his mind, resolution, and in all undertakings; a man purely given to the art of dissimulation; though a pleasant companion. If Luna is significatrix, the native dives into arts and sciences, is subtle, crafty, covetous, a lover of himself, reserved, and a little melancholy; if Luna is strong, he makes an excellent orator, a good advocate, and may be a secretary to some prince or nobleman; if Luna is weak, the native is a compleat master of the art of deceiving.

Of the Q U A R T I L E and O P P O S I T I O N.

THE quartile or opposition of Saturn and Jupiter: if Saturn is significator, shews trouble and vexation; if the man be a sectarian, he is persecuted by the clergy, tormented and molested; if the conjunction falls in the ascendant, twelfth, eleventh, tenth, or ninth houses, the mischief falls in the forepart of life, and the native, through his own folly, loses a great part of his fortune or estate. If Jupiter is significator, it is the aspect of unceasing troubles and miseries. The native is a continual loser, has great crosses, meets with disgrace and contempt, and was he born to a prince's estate, would be in danger of becoming a beggar; the native is of a poor low spirit, cross, peevish, inactive, dull, miserable, and unfortunate in the world.

The quartile or opposition of Saturn and Mars: if Saturn is significator, it is the aspect of cruelty and murder; the native is base, treacherous, perfidious, envious, quarrelsome, cholerick, proud, scornful, unsociable, rash, ungrateful, and a very ill natured person; he has good store of wit, but 'tis only to do mischief with, and he himself meets with many troubles by war; if Mars is significator, it is the aspect of treason, and rebellion, the native is wilful, melancholy, subject to many lingering and continuing diseases, and will be in danger of an untimely death by falls, blows, treachery, or poison; the native has an unhappy father; from whom he in part derives his turbulent spirit, which extremely hurts both himself and others.

The quartile or opposition of Saturn and the Sun: if Saturn is significator, it is the aspect of contempt and infamy, it shews danger of a violent death, and it may be by the hand of justice, the native aims at high and great things, but always misses his expectations, for his very attempts only are his ruin, both of goods and estate, and may sometimes cost his life. The native has a shew of boldness, courage, and revenge, but his valour is but a vapour. If the Sun is significator, it is the aspect of treason and cowardice, the native is inwardly very spiteful and malicious, false even to his dearest friend, studying revenge only by ways occult and cowardly; he is wilful, fearful, and timorous, yet impudently boasting of great things, far above his sphere, capacity, understanding, or undertaking.

The quartile or opposition of Saturn and Venus: if Saturn is significator, it is the aspect of infamy and vice. The native loves women, desires unlawful things; his carriage is rude, his condition base, given over to lusts and pleasures of the flesh, inclinable to nothing but vicious

and sordid actions, prodigal in his expences, wasteful to the consumption of his fortunes. If Venus is significatrix, it is the aspect of deformity and baseness, the native is of a poor, low, base, timorous spirit, afflicted with the greatest of all misfortunes and catastrophes, loses by the fruits and products of the earth, and is indeed a gainer by nothing. It is the destruction of the significatrix.

The quartile or opposition of Saturn and Mercury: if Saturn is significator, it brings many evils from mercurial men and things, and from prosecution and lawsuits: gives the native an impediment in his speech, and makes him stutter, or stammer, dulls the fancy, spoils the ingenuity, and makes the native wholly intent upon mischief, wickedness, deceit, cheating and thieving. If Mercury is significator, the native will be unfortunate in all his actions, be perpetually poor, of a perverse self-willed, evil, malicious, envious, treacherous disposition, and it may be a murderer, for Saturn stirs up mercurial men to all manner of wickedness; he will be deceitful above measure, of a dejected mind, revengeful, and bringing nothing to perfection.

The quartile, or opposition of Saturn and Luna; if Saturn is significator, it is the aspect of travel and discontent; the native is of an indifferent stature, dark or black hair, a disproportioned body, sometimes crooked, a traveller, wanderer, or vagabond, one having the ill will and reproach of all people, and not undeservedly; a meer deceiver, and subject to great and manifold misfortunes from the vulgar. If Luna is significatrix, it is the aspect of jealousy, suspicion and mistrust, the native is crooked both in person and mind, malicious, deceitful, strongly vicious, scandalous, and debauched; he is afflicted all the days of his life with innumerable troubles, crosses from adversaries, want of health, wasting of his estate, poverty, death of his mother, a short life, and danger of a violent death.

The quartile or opposition of Jupiter and Mars: if Jupiter be significator, it is the aspect of fury and ingratitude; the native is rash, furious, adventuresome, quarrelsome, cholerick, and sometimes is vexed with malignant fevers, is in danger of a violent death by a wound or blow; a waster and destroyer of himself, running headlong into precipices, desirous of rule, resolute, ill-natured, subtle, and perpetually ungrateful to all his friends, forgetting all their kindnesses; if Mars is significator, it is the aspect of Atheism and infidelity; the native wastes and destroys his fortune and substance; he is bold, audacious, impudent, and incorrigible; of a proud, scornful, scoffing, haughty, insolent humour, a despiser
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of religion, virtue, piety, and moral honesty, and is the abomination of all good men.

The quartile or opposition of Jupiter and the sun : if Jupiter is significator, it is the aspect of arrogance and vain-glory ; the native is profuse and riotous, given to all sorts of excess and prodigality, and loses his expectation ; this configuration deprives him of all manner of honour and preferment ; he is noble, lofty, and brave, but only in outward appearance, and does nothing but to be seen of men. If the Sun is significator, the native wastes his patrimony, is proud, lofty, and pragmatical ; a despiser of the church and religion, and a great lover of pleasure and dissipation, to his own infamy and ruin.

The quartile or opposition of Jupiter and Venus : if Jupiter is significator, it is the aspect of fornication and lust ; the native is given over to debauchery, more especially if Venus disposes of Jupiter. If Venus is lady of the second, the native wastes his fortune and estate, and will become indigent and poor ; he follows base and lewd women, and gets an infamous name in the world. If Venus is significatrix, the native is proud, pragmatical, conceited, given over to carnal pleasures, a despiser of piety, virtue, honesty, and religion, one having a mere outside, a flatterer, deceiver, a waster of his own fortunes and patrimony ; he will have many enemies created by his own evil ways, chiefly among those of the church, and people of an honest conversation.

The quartile or opposition of Jupiter and Mercury : if Jupiter is significator, it is the aspect of strife and contention ; the native will be involved in many troubles, controversies, and perplexities, have many lawsuits and incumbrances, to his very great prejudice, and to the injury of his health as well as of his estate ; he will be rash, humourfome, and very unstable in all his ways, being generally deceived in all his expectations ; for Mercury thus afflicted, represents things wrong to the imagination. If Mercury is significator, it is the aspect of folly and impudence, the native is overseen in all he undertakes, makes silly resolves, and as foolishly repents of them to his prejudice, a repining simple creature, given over to simplicity and absurdity, to his own utter undoing.

The quartile or opposition of Jupiter and the Moon : if Jupiter is significator, it shews a wasting and loss of substance by many ordinary people, makes the native mutable, foolish, without resolution, and one full of words, without any depth or reason in them ; it shews also loss of credit and estimation, and brings many popular evils on him ; if the
Moon

Moon is significatrix, the native is perplexed with unequal fortunes in the world, many crosses and afflictions befall him; false friends, and deceitful confederates ensnare him, his substance is made a prey to merciless enemies, and himself the object of their cruelty.

The quartile or opposition of Mars and the Sun; if Mars is significator, it is the aspect of confusion and ruin, the native aims at great and high things, but falls at last into an abyss of trouble and misery; he miscarries in all his undertakings, heaps upon himself torrents of sorrow, and forebodes a violent death, which, if the Sun is lord of the sixth, seventh, or eighth houses, will be by means of a fall, or of a wound with a weapon; but if Lord of the tenth, by sentence of a judge. If the Sun is significator, it is the aspect of vanity, fury and madness; it shews danger of the loss of an eye, violent death, or death by a malignant fever; the native is rash in all his actions, squanders away his substance, and makes his life and fortunes miserable and desperate.

The quartile, or opposition of Mars and Venus; if Mars is significator, the native is given to vanity, wickedness, lustful pleasures, and all manner of abominations of the flesh, gluttony, gaming, and drinking; he is treacherous, ill-natured, and very unfortunate; when he marries, he commonly marries a woman of ill fame; he is much given to boasting, and ostentation. If Venus is significatrix, the native is infinitely wicked, a thief, felon, highwayman, or murderer, takes to all manner of vice and mischief, unfortunate both to himself and others, given to strife, contention, and every kind of debauchery and wickedness.

The quartile or opposition of Mars and Mercury; if Mars is significator, the native is bold, impudent, base, treacherous, deceitful above measure, even to his most endeared friend; an Atheist, a despiser of God and all goodness, a superficial, inconstant, unsettled, wretched creature, a shifter up and down, a thief, and one that lives by dangerous courses; one ill brooking, and long retaining the sense of an injury; humourous, conceited, difficult to be pleased, and unfortunate in all things. If Mercury is significator, the native is guilty of many crimes, is of a very wicked and evil nature, likely to be guilty of murder or robbery; a breeder of contention and mischief, and a follower of almost every dishonourable practice.

The quartile or opposition of Mars and the Moon; if Mars is significator, the native is ill-tongued, a perfect scold, gives railing and base language in almost all his discourse, is ungrateful, and a forgetter of kindnesses,

nesses, a wanderer, a vagabond, a detractor from other men's worth, one stupid, and of a servile life, unfortunate in all his undertakings. If the Moon is significatrix, the native will be in danger of losing one of his eyes, die a violent death, or be subject to many crosses, troubles, and afflictions of fortune and justice; he is subject to hurts, wounds, and other mischiefs, and is mutable, rash, passionate, ambitious, prodigal, malicious, treacherous, and subject to innumerable miseries.

The quartile or opposition of Sol and Venus; if Sol is significator, the native lives in a dishonourable repute, receives many great troubles and misfortunes by means of women; he is bold, confident, proud, one delighting in strife, contention, and opposition, unfortunate in most of his actions, and coming off in most of his undertakings with dishonour. If Venus is significatrix, the native deludes himself with vanities, and expectations of things which will never be; he is angry, passionate, and given up to pride, boasting, and vain glory; receives much hurt by great men, and sometimes may be in danger of his life, by sentence of the judge.

The quartile or opposition of Sol and Mercury; if Sol is significator, the native is subject to many losses and vexations by the law; or receives hurt by mercurial men and things, is unfortunate, and has an impediment in his speech, one that is deceitful, false, and not to be trusted. If Mercury is significator, the native is of a middle stature, dull, swarthy complexion, tanned or sun-burnt, with light brown hair, full face and eye, high nose, hasty, cholerick, proud, angry, and insolent; a boaster, ambitious, highly conceited of himself, and subject to the frowns of princes and great men.

The quartile or opposition of Sol and Luna; if Sol is significator, the native's fortune is mutable, and unstable, he falls into contempt and reproach among the common people, and merits the hatred or displeasure of some great lady or person; he is a cheat, deceiver, or impostor. If Luna is significatrix, the native is full-faced, of a clear visage, and light coloured hair, very ambitious of honour, which flies from him like a shadow pursued; one aiming at, and attempting many great things without success, but meets with many crosses, losses, troubles, sorrows, and obstructions in his way to preferment.

The quartile or opposition of Venus and Mercury; if Venus is significatrix, the native is crafty, subtle, deceitful, and given to thievery; he has an impediment in his speech, is of dull understanding, froward, self-willed,

willed, cross, and indeed a perfect knave, one whose ill conditions, and base mind, always keep him poor. If Mercury is significator, the native is deceitful, dishonest, slothful, given to indolence and ease, and delights in the company of lewd women; a mere dissembler, and one that wastes and spends his fortune in debauchery.

The quartile or opposition of Venus and Luna; if Venus is significatrix, it shews mutability, strife, contention, quarrelling, debate, one of an ill tongue, and a worse life, unfortunate in marriage and children, one idle, indolent, and lazy, subject to poverty and beggary. If Luna is significatrix, the person is of a bold, impudent, audacious disposition, given up to lust and lewdness; a mere vulgar, sordid creature, a wanderer, fugitive, and vagabond; deceitful, and subject to a multitude of misfortunes, especially from and among women.

The quartile or opposition of Mercury and Luna: if Mercury is significator, the native is mutable, unstable in all his ways, foolish, arrogant, void of reason and good manners, loquacious, and very much conceited of himself; he shall meet with many troubles and oppositions, and that from the common people, lose the favour of some noble woman, and be reduced to an abject state of poverty: the frowns of a prince are not so formidable as the hatred of the common people, for that so precipitates a man, that it prevents him for ever from rising again without some extraordinary aid. If Luna is significatrix, let the native take what care and pains he will, he shall never do any thing commendable; it signifies a defect in the tongue, and makes the native in every undertaking very unfortunate, and for the most part exposed to contempt and infamy.

On the E F F E C T S of the H O U S E S.

First house.—If one or both of the infortunes vitiate the degrees ascending, or the light of time be eclipsed or afflicted, or the lord of the ascendant combust, or retrograde and perigrine, or the birth was exactly upon a new or full Moon; or Luna be in conjunction, quartile, or opposition of Saturn or Mars, or both, in the fourth, sixth, eighth, or twelfth house, or besieged of the infortunes; the native will be of short life; but contrariwise, if there be significations of long life; that is, if the ascendant, planet therein, or its lord, or all of them be in a good house of heaven, essentially strong, and free from affliction, encreasing in number, light, and motion; the native will then have a long and happy life; otherwise unhappy. Now the afflicting planet, by considering what house he is lord of, and posited in, will shew the cause.

Second

Second house.—The cusp of the second house, free from affliction, or assisted with the presence or beams of fortunate planets, or part of Fortune, or lord of the second; or the lord of the second strong, free from affliction, and in a good house, or in conjunction, sextile, or trine of fortunate planets, or in conjunction of benevolent fixed stars, of the first or second magnitude, are all evident testimonies of much wealth, and great riches; but if the cusp of the second house, the planet therein, or the lord thereof be combust, weak, afflicted by conjunction, quartile, or opposition of the infortunes, decreasing in number, light and motion, or in an evil house, they are evident testimonies of poverty and extreme want.

Third house.—The cusp of the third, free from affliction, fortified with the dragon's head, or good planets, or their aspects, or the presence of its lord; or the lord thereof strong and free from affliction and in a good house, in sextile or trine with good planets, or the Moon, shews good, pleasant, and safe journies; but if the cusp thereof, or its lord be afflicted with the conjunction, quartile, or opposition of the infortunes; or the lord thereof be weak, perigrine, and in the seventh or eighth house, it indicates misfortunes, and losses by robbery or otherwise.

Fourth house.—The lord of the fourth, in the fourth, (and generally any planets there) shew an inheritance in land, if they are fortunes, and strongly dignified, or if the cusp of the fourth, or its lord, be in sextile or trine with Saturn or Jupiter, it denotes the same: but if infortunes, or afflicted by the quartile or opposition of any planet, chiefly Saturn or Mars, or the lord of the fourth be weak or retrograde; there is either no inheritance, or else it is much incumbered, and in danger of being lost.

Fifth house. The angles and cusp of the fifth, and sign in which the lord of the eighth is, being in fruitful signs, many planets in the fifth, especially Jupiter, Venus, Mercury, and Luna; or they casting their trines to the fifth, or its lord, or if there be any translation or reception, or mutual position between them and the lord of the fifth; or the lord of the fifth, and the lord of the ascendant, or the planet in the ascendant, or dragon's head be there, these are significators of a plentiful issue; but Saturn, Mars, Sol, or dragon's tail there, especially in barren signs, and Luna, and the lord of the ascendant, in barren signs also, and the lord of the ascendant, or fifth, in quartile or opposition of one another, or with Saturn or Mars, are evident testimonies of barrenness.

Sixth house.—If the Lord of the sixth or planet in the sixth, afflict not the ascendant or the lord thereof, or the lord of the ascendant be not in the sixth, or in its lord's dignities, or in quartile or opposition of Sa-
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turn or Mars ; or combust of Sol in the sixth, seventh, or twelfth houses ; or the lord of the sixth, or any planet of his nature, be not in the ascendant ; then will the native be healthful, and of a strong body, and very free from diseases ; and so contrariwise. If the lord of the sixth or planet therein be in quartile or opposition of the lord of the ascendant or second, or planets therein, or exalted therein, or the lord of the second be in the sixth in quartile or opposition of the lord of the ascendant, or sixth, the native's servants will prove treacherous and thievish to him ; and so on the contrary.

Seventh house.—If the Moon or any light planet, translate the light of the lord of the ascendant, or planet therein to the lord of the seventh or planet therein, or there be any mutual reception between the significators, either by house or position, or they apply one to another by conjunction, sextile, or trine, but especially with reception, or the Moon apply to the conjunction, sextile, or trine of the lord of the ascendant, or planet therein, and the significators be in fruitful signs, the native will marry ; so also, if she translates the light of Mars to Venus ; and so contrariwise. The lord of the ascendant near a partile aspect of many planets ; or the lord of the seventh and planets therein, applying jointly to the lord of the seventh, many planets in the seventh, and they in good aspect with Luna or Venus, or lord of the seventh, are arguments of marrying more than once ; and so contrariwise. The agreement between both is discerned from the quality of the application, reception, translation, position and dignities of the significators ; and in these words, the whole business of publick adversaries is comprehended ; save that significator which is strongest, freest from affliction, most assisted, and best posited shall overcome, and that person shall live longest.

Eighth house.—The lord of the ascendant strong, or in a good house, and in good aspect with the lord of the eighth, or planets in the eighth ; or if Jupiter or Venus be lords of the eighth, or posited in the cusp thereof ; or Luna translates the light of the lord of the eighth, or planet, in the eighth to the lord of the ascendant, or planets therein by good aspect ; or when the lord of the ascendant, the luminaries, lord of the eighth, or cusp of the eighth be in violent signs, the native will die a natural death ; but if the significators of death be essentially fortified, and in the eighth, or in quartile or opposition of the lord of the ascendant, Sol and Luna, or planets in the ascendant, and in violent signs, or in opposition to the ascendant, the native will be in danger of dying a violent death. The cusp of the eighth adorned with fixed stars of the first and second magnitude, or with the presence of Jupiter, Venus, Sol, Luna, dragon's head, or part of fortune, or with the good aspect of the said planets ; or the lord thereof strong, free from affliction, and fortified with
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the conjunction, sextile, or trine of benevolents, are signs of a good dowry ; and so contrariwise.

Ninth house.—If the lord of the ninth, or planets in the ninth, be in mutual reception with the lord of the ascendant, or planets in the ascendant, or the moon or any light planet makes any translation, or there be any position ; or any application between the principal significators by good aspect, the native will travel, prove a merchant, a scholar, or clergyman ; and if Jupiter, Venus, Mercury, Luna, the part of Fortune, or Dragon's head, be there ; or the lord of the ninth, or planets therein, being in good aspect with any benevolent, the native will be truly religious, and gain much by any thing he undertakes. The lord of the ninth in the ascendant, in trine to a planet in the ninth, the same ; but if Saturn, Mars, or the lord of an evil house, or Dragon's tail be posited there ; or the lord thereof be weak, combust, afflicted, on retrograde ; it forebodes much evil.

Tenth house.—The only signs of honour are the strength of the lords of the ascendant, medium cœli, and their disposition either by good application, position, reception, or translation ; or the presence or good aspect of Jupiter, Sol, Venus, Mercury, or Luna ; or the position of the Dragon's head or part of Fortune in the tenth or eleventh houses ; the contrary aspects shew dishonour, disgrace, shame, contempt, and at length endanger a violent death.

Eleventh house.—The lord of the eleventh, or any other planet there, shew friends ; so also, if they be in mutual reception, or position, or if there be any translation or application between them and the lord of the ascendant, or planets therein ; or if Jupiter, Venus, Sol, Luna, or dragon's tail be there, they are arguments of great, noble, generous, and faithful friends ; but if the significators have malignant aspects, and there be no translation, reception, nor position ; or if Saturn and Mars or the lord of the twelfth be posited there, they shew either few or no friends, or else very bad and false ones.

Twelfth house.—No planet in the twelfth, nor the lord thereof in any aspect with the lord of the ascendant, or planets in the ascendant, or ascendant itself ; or the lord of the ascendant not posited in the twelfth, or in aspect with the lord of the twelfth, are arguments of few private enemies ; but if the ascendant, its lord, or planets therein be in conjunction or evil aspect with the lord of the twelfth, or Saturn and Mars, and they lords of evil houses ; or if they be posited in the ascendant, seventh, or twelfth houses, or in combustion, the native will have many and great enemies, and be subject to imprisonment, and many other troubles ; but

if instead of evil, the aspects be good, with the significators in bad houses, the native will be deluded and drawn into troubles through fair pretences; and his private enemies will always be such as outwardly express a kindness for him.

GENERAL JUDGMENTS to be inferred from DIRECTIONS.

The lord of the ascendant to promissors.—To the ascendant, it signifies much happiness; to the second house or its lord, it has signification of substance; to the third or its lord, of journeys; to the fourth or its lord, of inheritances; to the fifth or its lord, of children; to the sixth or its lord, of sickness and servants; to the seventh or its lord, wives, publick enemies, and law-suits; to the eighth or its lord, death and legacies; to the ninth or its lord, learning, ecclesiastical preferment, merchandize, going to sea; to the tenth or its lord, honour, preferment, office, dignity, trading; to the eleventh or its lord, friends, hopes, and expectancies; to the twelfth or its lord, imprisonment, and private enemies.

The lord of the second to promissors.—To the second, a great increase of wealth and riches; to the third or its lord, gain or loss by kindred, neighbours, or travelling; to the fourth or its lord, gain or loss by houses, lands, or parents; to the fifth or its lord, by children, or by gaming; to the sixth or its lord, by servants, or cattle; to the seventh or its lord, by marriage, women, publick enemies, law-suits; to the eighth or its lord, by death, or legacies; to the ninth or its lord, by learning, arts, sciences, the sea, religion; to the tenth, or its lord, by trade, honour, preferment, or dignity; to the eleventh or its lord, by friends; to the twelfth or its lord, by great cattle, private enemies, imprisonment; to the ascendant or its lord, by the native's own industry.

The lord of the third to promissors.—To the third, many pleasant journeys; to the fourth house or its lord, gain by travelling, or to see his father, or some estate; to the fifth or its lord, travelling for pleasure, or on account of children; to the sixth house or its lord, journeys about small cattle; to the seventh or its lord, journeying on some law-suit, publick adversary, or woman; to the eighth house or its lord, concerning some legacy, or wife's portion; to the ninth or its lord, for the sake of religion, merchandize, learning, or to see foreign countries; to the tenth or its lord, for honour, preferment, trade, or to see his mother; to the eleventh or its lord, to see a friend, or in hopes of advantage; to the twelfth or its lord, because of private enemies, or fear of imprisonment;

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to the ascendant or its lord, for health or pleasure ; to the second or its lord, for substance or wealth.

The lord of the fourth to promissors.—To the fourth house, inheritances ; to the fifth or its lord, an estate to some of the native's children ; to the sixth or its lord, an estate to fall to the native from some relations, or uncles and aunts by the father's side ; to the seventh or its lord, by marriage, or the law ; to the eighth or its lord, by some legacy or portion by a wife ; to the ninth or its lord, by learning, trading to sea, the church, or wife's kindred : to the tenth or its lord, by the wife's father, or the king or some noble or great man ; to the eleventh or its lord, by means of a friend ; to the twelfth or its lord, by dealing in cattle ; to the ascendant or its lord, by his own industry ; to the second or its lord, by purchase ; to the third or its lord, by death of kindred.

The lord of the fifth to promissors.—To the fifth house, it gives to the native a child ; to the sixth or its lord, that his children may become servants to him ; to the seventh or its lord, that they may travel, or that his wife may have another child ; to the eighth or its lord, danger of death, through some excess of pleasure ; to the ninth or its lord, that the native will chiefly delight in religion, arts, sciences, or the sea ; to the tenth or its lord, sickness to the native's children ; to the eleventh or its lord, the love of a special friend, or the marriage of one of his children ; to the twelfth or its lord, the death of a child, or danger thereof, or a legacy left to it ; to the ascendant or its lord, the love or hate of the native's children to him, or their travelling beyond sea ; to the second or its lord, that they shall have honour and renown in the world, and have some gifts from their father ; to the third or its lord, that the native shall take recreations in the country, and among his kindred ; to the fourth or its lord, that the native's children may deal in great cattle, and have many private enemies.

The lord of the sixth to promissors.—To the sixth house, thriving by trade and husbandry ; to the seventh or its lord, danger of sickness through some women, or by quarrelling ; to the eighth or its lord, danger of mortal sickness ; to the ninth or its lord, sickness at sea, or from too much study ; to the tenth or its lord, grief for some dishonour, or not attaining the honour desired ; to the eleventh or its lord, infection among cattle, or grief of the native for some special friend's sake ; to the twelfth or its lord, loss of cattle by thieves, sickness, or infection ; to the ascendant or its lord, sickness through the native's own folly ; to the second or its lord, for want of money, or loss of an estate ; to the third or its lord, by reason of some journey, or unkindness of kindred ; to the fourth or its lord, by reason of his father, or grief for loss of inheritance ;

tance; to the fifth or its lord, from some unlawful pleasure, disobedience, or death of a child.

The lord of the seventh to promissors.—To the seventh house, sickness, or illness to the native; to the eighth or its lord, the wife's portion; to the ninth or its lord, she goes into the country, or is concerned with her kindred; to the tenth or its lord, takes possession of an inheritance; to the eleventh or its lord, she has a child, or comes more into the husband's favour; to the twelfth or its lord, she is sickly, or some way concerned with her husband's private enemies; to the ascendant or its lord, she and her husband become greater friends or enemies than formerly; then also law-suits either begin or end; to the second or its lord, a wife, politick enemy, or a law-suit proves good or bad to the native's substance; to the third or its lord, she either goes beyond sea, or takes some long journey; to the fourth or its lord, she brings him lands: to the fifth or its lord, children and friends; to the sixth or its lord, she meets with private enemies.

The lord of the eighth to promissors.—To the eighth house, legacies; to the ninth or its lord, legacies by some of the wife's brethren, or by a clergyman; to the tenth or its lord, by his wife's father or his own mother; to the eleventh or its lord, by some friend; to the twelfth or its lord, by some of his wife's uncles or aunts by the father's side, or some of his own by the mother's side; to the ascendant or its lord, danger of death; to the second or its lord, receiving of the wife's portion; to the third or its lord, a legacy by a brother or kinsman; to the fourth or its lord, by a father; to the fifth or its lord, danger of death to a child, or the falling of an inheritance to it; to the sixth or its lord, a dangerous sickness to the native; to the seventh or its lord, the wife's dowry, or legacies by means of a wife.

The lord of the ninth to promissors.—To the ninth house, good success at sea, church preferment; to the tenth or its lord, preferment and honour by means of learning, the sea, or the church; to the eleventh or its lord, that the native gets many friends by his learning and sanctity; to the twelfth or its lord, many private enemies; to the ascendant or its lord, that the native shall attain to learning, arts, sciences, or ecclesiastical preferment through his own industry; to the second or its lord, by means of his wealth, and that he may get or lose substance thereby; to the third or its lord, that he may attain those things by means of a brother, kinsman, or neighbour, or may travel for improvement; to the fourth or its lord, by means of a father or of an inheritance, or he may get an estate thereby; to the fifth or its lord, that he shall be industri-

ous,

ous, and delight in the education of his children; to the sixth or its lord, sickness through too much study, or care for business; to the seventh or its lord, church preferment by means of a wife or woman; to the eighth or its lord, by means of her fortune; or danger of death for some misdemeanor.

The lord of the tenth to promissors.—To the tenth house, great and eminent honour and preferment; to the eleventh house or its lord, preferment through friends, and that he shall attain honourable friends by his preferment; if he be a tradesman, he will gain much thereby, through his friends and acquaintance, and so on, *consideratis considerandis*; to the twelfth or its lord, dishonour and loss, or danger of imprisonment by means of a private enemy: to the ascendant or its lord, honour, glory, or dignity by his own industry; to the second, or its lord, by means of money; to the third, or its lord, by travel, kindred, neighbours, or the like; to the fourth, or its lord, by means of a father, or an inheritance; to the fifth or its lord, by means of children, or pleasant companions; to the sixth or its lord, by means of a servant; to the seventh or its lord, by a wife, or some woman; to the eighth or its lord, by a legacy, or wife's portion; to the ninth or its lord, by the sea, merchandize, the church, arts, sciences, &c.

The lord of the eleventh house to promissors.—To the eleventh, sure friends; to the twelfth, or its lord, friendship from enemies; to the ascendant or its lord, endeared friends for the native's own sake; to the second or its lord, profitable friends; to the third or its lord, friendship of kindred, brethren, or neighbours; to the fourth, or its lord, friends by means of an estate; to the fifth, or its lord, by means of jovial companions, or children; to the sixth, or its lord, by means of a servant; to the seventh, or its lord, by a wife, or the reconciliation of an enemy; to the eighth, or its lord, legacies by means of a friend, also honourable friends; to the ninth, or its lord, friendship by reason of the church, sea, arts, sciences, merchandize, &c. religious friends; to the tenth, or its lord, the friendship of the king, queen, or some nobleman; honourable friends, and such as are friends to him, by reason of his profession, dignity, or greatness.

The lord of the twelfth to promissors.—To the twelfth house, private enemies; to the ascendant, or its lord, danger of imprisonment; to the second, or its lord, loss or gain of substance by private enemies or by cattle; to the third, or its lord, enemies amongst kindred or relations; to the fourth, or its lord, prejudice to inheritances; to the fifth house, or its lord, sickness, falsity of children; to the sixth house, or its lord,

loss of cattle by robbery or the like; to the seventh, or its lord, death of private enemies; to the eighth, or its lord, gifts or legacies; to the ninth, or its lord, enemies among churchmen, merchants, and learned men; to the tenth, or its lord, the notice of great and noble men, or loss of credit; to the eleventh, or its lord, loss of friends, or that friends may become enemies.

These directions may either signify good or evil to those things which we have specified them to signify, according to the nature and quality of the promissor; for if the direction was to the sextile or trine of the promissor, without doubt, the things promised by that direction may be eminently good; if to the quartile or opposition, very bad; and if to the conjunction, then according to the nature and quality of the planet, and the houses he is lord of, be he good or evil.

As the Ascendant signifies the body, mind, and life; the second, estate and substance, and the tenth, preferment, credit, trade, and favour of great men; so also Sol, Luna, and the part of Fortune, besides what they import by being posited in, or lords of any particular house, signify the body, mind, substance, life, health, dignity, offices, affections, estate, fortune, and friendship of great persons. These things being understood, he that would truly judge of the effects of directions, ought to consider the true signification of the significator, of the promissor, and of the house; first, what they signify essentially, and what accidentally; secondly, what by domination, and what by position; for those things signified by the significator, shall either be augmented or diminished, preserved or destroyed, strengthened or weakened, attained or lost, according, first, as the house or point where the direction falls is fortified or vitiated, by the presence or beams of good or evil stars; secondly, according to the eminency of the significator; and lastly, as the promissor is good or bad, strong or weak.—Therefore the significator signifies the thing promised; the house in which the direction falls, its relation or quality; and the promissor the means of the accomplishment; wherein must be considered the radical fortitudes of both, for accordingly the effects of the direction will operate, and be durable, whether good or evil, till this or some other significator meets with another promissor, & *è contrario*; wherein note, that if the significator be strong, the thing promised will be very good and great; which if the promissor answers in strength, the direction will gloriously appear; but if the promissor be weak or mean, the native may attain the thing signified, but not without great delay, labour, care, and toil. But contrariwise, if the significator be weak;

weak ; for then the matter will not be great nor eminent, let the promissor be what it will.

If the significator disposes of the place of the direction, though an evil one, the promissor will not do so much hurt as it otherwise would ; but if the promissor be disposer of the place of an evil direction, it will then operate with double force, according to the greatness of its malignity. But if another planet disposes of the place of the direction, then according as that planet sympathizes with the significator, either by nature, body, or beams ; so the good or evil signified by the direction shall be increased or diminished.

If Saturn, Jupiter, or Mars be significators, they will not be so much impeded by evil promissors as the other planets are ; but whenever they are promissors, and afflicted by malifick aspects, they effect what they portend with violence.

If two directions, the one good, the other evil, shall operate at one and the same time ; unless they are diametrically opposite one to another, the effects of both will appear, but that most apparently, which coheres with the revolution of the year.

The significator and promissor shall sympathize together ; and if the good direction shall fall in sextile to the radical place of the significator, or near the body of an eminent fixed star, cohering in nature ; that direction will famously manifest its influence ; for directions to the bodies of fixed stars of the first, second, or third magnitude, according as they in nature agree or disagree with the significator, so they will suddenly and unexpectedly either help or impede him, and chiefly in and by those things signified by the house in which the direction falls.

JUDGMENTS to be inferred from TRANSITS.

Transits of good planets by good places or promissors signify good, but by evil places, evil ; and so contrariwise : And whatsoever we have before said of directions, the same things, in an inferior degree, are to be understood of transits, with this difference, that whereas directions signify the good or evil to be eminent, transits signify much smaller matters of the same kind ; and whereas the force or effects of a direction lasts long, the effects of a transit is generally over as soon as the transit ; the one oftentimes lasting years, the other but days or weeks at most.

But

But the transits of the superiors, as Saturn and Jupiter, are very eminently to be considered, for they never pass without obvious effects, which often last a whole year, be they good or evil; for if they be lords of ill-houses, or radically in an ill-house, if they transit the ascendant, the quartile, or opposition, or place of its lord, they threaten life; if the second or its lord, the substance; if the third or its lord, journies; if the fourth or its lord, danger to the father, or loss of inheritance; if the fifth or its lord, loss by gaming, and death of children; if the sixth or its lord, death of cattle; if the seventh, or its lord, sickness of the wife; if the eighth or its lord, loss of substance, because they cast their opposition unto the second; if the ninth or its lord, loss at sea, robbing by land, envy of churchmen; if the tenth or its lord, the king's displeasure if a courtier; but loss of trade, if a tradesman; if the eleventh, or its lord, evil friends, or their affliction, the loss of hopes; if the twelfth or its lord, death, and loss by cattle.

Observe on what day the moon or other planets cast their trine or sextile to the cusp of the second, or transit the trine or sextile of its lord, or planet near its cusp, or cast their trine or sextile to the part of fortune, for those days will be good to the native, and very profitable; and if he mind his business he may then have astonishing success; but those days in which the said planets transit the quartile or opposition, will be as bad, wherein if he loses not money, he is sure to get none; and this I have found more than a thousand times true; the same if an evil planet transits the conjunction of the lord of the second or part of fortune; but the transits of a good planet to their conjunction is advantageous.

Saturn and Jupiter, if they be lords of good houses, and transit the good aspect or conjunction of any significator, with whom they agree in nature, or were radically in good aspect with, they signify much good.

If good planets or the lord of the ascendant transit the medium cœli, or place of its lord, or its sextile or trine, the native gets honour, or trade, and if he be in pursuit of any preferment, he attains it.

The lord of the ascendant, transitting the ascendant or his radical place, shews health to the native; the second, or the conjunction, sextile, or trine of its lord, gain; the third, or conjunction, sextile, or trine of its lord, good journies, and the friendship of kindred and neighbours, &c.

The lord of the second transitting the cusp thereof, or his radical place, denotes gain; the third house, or the conjunction, sextile, or trine of its lord, or planet therein, shews gain by travelling, neighbours, kindred, &c.

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The transits of the Moon discover all things, whether good or evil, which happen to a man daily, through the whole course of his life ; her application to, or transits of sextiles and trines, shew good ; of quartiles and oppositions, evil, concerning all those things signified by that house in which the transit is made ; where, if she be significatrix, the good or evil will also fall in part upon the things signified by her, according to the house she was lady of, or posited in the radix ; but if not, the good or evil will fall upon those things signified by the significator which is transited.

JUDGMENTS to be inferred from REVOLUTIONS.

The judgments of a revolution are easy to be determined, by considering in what house and sign in the revolution the radical significators are posited ; for according to those revolutional positions and configurations we are to judge. So that if the lord of the second house be in the third, it shews gain to come either by travel, or by kindred, or neighbours ; and if he be also in sextile or trine with the lord of the third in the radix, the same ; if with the lord of the fourth, by a father ; if in the medium cœli, or in conjunction, sextile, or trine with his radical lord, gain by trade, office, preferment, or noblemen. Hence it appears, that the significator of substance in a revolution, is not the lord of the second in the revolution, but the lord of the second in the radix ; the significator of lands is not the lord of the fourth in the revolution, but the lord of the fourth in the radix ; the same is to be understood of the rest ; but if the same sign which ascended radically, ascends in the revolution, its effects will be the more firm, because the significators are the same ; the like, if the same planets which were lords of the several houses in the radix, be lords of the same in the revolution, though they possess not the same sign.

Whatsoever good or evil is prefaged unto the native, either by direction, transit, or revolution, we are to measure the greatness thereof, according to the radical strength or fortitudes of the significators, compared with their strength or fortitudes at the time of direction ; where, if they are radically strong, the good or evil will be great and permanent, the which is confirmed if they be strong also at the time of direction or transit ; if radically weak, the good or evil will but meanly manifest itself ; and scarcely at all, if weak at the time of direction or transit ; but if radically weak, and strong at the time of the direction or transit, the effects thereof may appear much beyond the expectation of the native, but will not be very durable.

The SIGNIFICATION of several FIXED STARS in NATIVITIES.

The significator of life or manners, joined to Caput Algol, makes the native surly and cholerick, and shews danger of sudden death. To the Pleiades, it shews wantonness, ambition, and scorn. To Aldebaran, courage in war, and a martial inclination; the lord of the ascendant and the Moon or Saturn in conjunction with this star, shews a murderer, or one that bears a very wicked mind. To Hircus, shews curiosity, one desiring novelties; yet a careful and steady person. To Cingula Orionis, a sharp memory and understanding, one industrious. To Syrius, an angry, proud, saucy, giddy, imprudent person. To Hercules, subtilty, craft, boldness, and cruelty. To Regulus, greatness of spirit, a generous and magnanimous mind, one ambitious of rule and dominion. To Antares, an unruly rash person, and one likely to ruin himself by his obstinacy. To Arista, a sweet, noble, generous soul, a lover of arts and sciences, and if Mercury be with it, a curious inventer of rare things; but if Saturn, a violent rigid fellow, and sometimes a fool. To Aquila, boldness, confidence, valour, but a wicked person. To Cauda Delphina, one delighting in sports, games, shooting, hunting, and the like. The significator of substance, or cusp of the second, part of fortune, or its dispositor in conjunction with Regulus, or with Arista, shews much riches.

The significators of substance, part of fortune, or its lord, in conjunction with Aldebaran or Caput Algol, shew loss of estate, and poverty. The Sun or Moon with the Pleiades, or Præsepe, Antares, or Deneb, the native will suffer some hurt or defect in his eyes; and it is incurable if that light be angular. The Moon in conjunction with Cingula Orionis, and combust, shews blindness of one eye at least. The significators of honour in conjunction, or within five degrees of conjunction forward or backward, with Aldebaran, or with Hercules, Regulus, Arista, Lanx Borealis, or Antares, shew great honour and preferment. The Sun or Moon in conjunction with the Pleiades, or the Hyades, shews military preferment; the same if those stars culminate. Caput Algol culminating, gives the native authority over others; so also Aldebaran, or Antares, in conjunction of Sol or Luna in the ascendant, or medium cœli, give the native honour, but with many difficulties and casualties. Arista ascending or culminating, gives the native religious preferment. Fomahaut, and Rigel in the ascendant, or medium cœli, give an immortal name. Regulus, Arcturus, or Humerus Orionis, in conjunction of Sol, Luna, or Jupiter, in the tenth, give ample fortunes, and very great preferment. Syrius, or Procyon, in conjunction with Sol in the ascendant or tenth, gives royal preferment and favour.

The luminaries, one or both in conjunction with Caput Algol, or with Aldebaran, Hercules, Humerus Orionis, or Antares, preface a violent death. Sol in conjunction with Caput Algol, in the eighth, and his dispositer in quartile or opposition to Mars, the native will be in danger of losing his head; if the light culminates, he may die by some wound. Luna with Hercules, or Arcturus in the ascendant, seventh or tenth, in conjunction with Mars, the native will be in danger of being suffocated. Luna with Antares, and Mars in the fourth, seventh, eleventh, or twelfth houses with Aldebaran, the native will die by the sword, or by a blow, or a sudden fall. Luna with Antares in opposition of Saturn with Aldebaran, shews, that if the native be not hanged, he will at least die a violent death. Saturn or Mars with Caput Algol, and Luna with Deneb; he dies by the sentence of the judge. The Moon with Cor Hydra, afflicted by Saturn or Mars, he will be in danger of poison, or of drowning; and if the infortune be angular, it is so much the more certain. The Moon with Procyon, and Sol or Mars with Lucida Vulturis, or Fomahaut, or Ultima in dorso Capricorni, shews danger of being bit by a venomous beast. The Moon with Sirius and Saturn, or Mars with Ultima in ala Pegasi, a violent death by the fury of violent beasts, or martial men. The Moon with Cingula Orionis and Saturn, or with Caput Hercules, or Antares, shews the native will be in danger of perishing by water, or by wicked persons. The Moon with the Pleiades, and Saturn or Mars with Regulus, shews the loss of one or both the eyes: and this judgment is confirmed, if Luna at the same time be combust.

The Pleiades in conjunction with Mars, and Regulus with Saturn, are eminent significations of a violent and untimely death. Fixed Stars of the first magnitude near the cusp of the seventh, shew a good and rich wife; but her conditions will much sympathize with the nature of the stars. Significators joined with fixed stars of the first or second magnitude, near the ecliptick, shew great preferment, and eminent honours. Fixed stars of the nature of Saturn in conjunction with Sol, involves the native in many miseries. Fixed stars of the nature of Mars and Sol, or Mercury and Luna, give glory and renown; of the nature of Jupiter and Venus; or Mercury and Venus, honour and wealth. Fixed stars in angles, give admirable preferment, and many great gifts; and elevate from poverty to an extreme height of fortune.

The SIGNIFICATION of FIXED STARS in DIRECTIONS.

The ascendant, a planet therein, or its lord, directed to Ultima in ala Pegasi, Oculus Tauri borealis, Lucida pedis Gemini, in femore Leonis, shews unto the native good fortune, worldly happiness, with the love of women.

women. To the Pleiades, Hyades, Castor, Pollux, or Præsepe, wounds or hurts in the face, arms, or eyes; imprisonment, captivity, banishment, or other obscurity; the native has often sore eyes upon these directions; falls into many troubles through lust; engages in quarrels, meets with loss of reputation, and sometimes death itself. To the Aselli, a burning fever, loss of eye-sight, especially the left eye, or foreness of the eyes through distillations of sharp rheum; hurts by fierce and violent beasts or quarrels, malicious slanders, and other inconveniencies. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni australis, Tibia dextra Aquarii, denote legacies by inheritance, gain by jovial men and things, occasions inordinate love, and gives a kind of gravity. To Aldebaran, Regulus, frons Scorpio, Antares, Humerus præcedens Orionis, Humerus sequens Orionis, honour and wealth in a large measure, estimation among persons noble and great; yet these directions shew some danger to the native's health, and may give him an acute fever, or other violent disease. To Arista; honour and renown in the church, ecclesiastical preferment, applause and estimation among all men; it makes the native ingenious, industrious, honourable, and beloved. To Cauda Leonis, much worldly happiness, but accompanied with melancholy, troubles, and discontent. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, or Cynosura, shews danger of life, honour, or estate, by evil men, thieves, and the like; yet these directions often give the native possessions, inheritances, and legacies. To Lucida Colli Lenois, Ala Leonis, Dorso Leonis, Lanx australis, Genu & tibia dextra Ophinci, Deneb, Ultima in Dorso Capricorni, Sinister humerus, & cubitus dexter Aquarii, makes the native solicitous about houses, possessions, buildings, mines, or the like, gives him much labour, care, hazard disturbance, and vexation, and a melancholy disposition; with disgrace, slander, and scandal through women. To Hircus, it makes the native eminent in martial affairs, and stirs him up to valour, making him subtle, witty, and discreet, but a meer dissembler; spending and wasting himself upon lusts and wantonness, which ruins his credit and estimation, reduces his trade if he has any, and at last brings him to thieving, swindling, robbing, and the like desperate pursuits.

The medium cœli, planets therein, or its lord, directed to Ultima in ala Pegasi, Zona Andromeda, Pes Andromedæ, Oculus Tauri Borealis, Lucida pedis Gemini, in femore Leonis, or Lucida Coronæ, gives the native honour, glory, and renown, and makes his fortune generally rise by means of women. To the Pleiades, Hyades, Humerus Orionis sequens, & præcedens, Castor, Pollux, Procyon, or Præsepe, brings the native's honour into question, wounds his reputation, involves him in many troubles and controversies; portends danger of a stab, of imprisonment, or of some tragical end
of

of his life. To the Aselli, Caput Hercules, Marchab, Dexter humerus Aurigæ, foreshew an everlasting wound in the native's honour, and more especially if the Dragon's Tail be near them; he then runs himself into every species of sin and wickedness. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni australis, Tibia dextra Aquarii, Caput Andromeda, Collo Serpentarii, shews honour, glory, renown, the favour great men, clergymen, ecclesiastical preferment; and if a tradesman or merchant, a good trade, and happy returns from sea, with great profit. To Aldebaran, Frons Scorpii, Antares, Hircus, Sirius; these are prosperous directions, and exalt the native infinitely, both in wealth and honour; he proves of an ingenious, magnanimous, and noble mind; gains favour from princes and noblemen, and authority over others; becomes governor over an army, town, fort, or castle; and performs great actions with honour and applause. To Rigel, Arista, Regulus, Arcturus, Fomahaut; these are the best directions that can ever happen to any native, for they not only raise him to honour, glory, renown, and wealth, to the enjoyment of pleasure and riches, and to the favour of kings, princes, prelates, and eminent ladies; to power, authority, and dominion, with a healthful constitution of body, but also crown him with an immortal name. To Cauda Leonis, Caput Algol, Cor Hydra, extreme danger by reason of murder, robbery, or some sudden death, from the hands of others; or the native acting the same upon others; these are very evil directions. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, Cynosura, Sinister humerus & dexter cubitus Aquarii, Lucida Vulturis, Scheat Pegasi, Cauda Ceti Australis, shew unto the native many troubles, strife, contention, much dishonour, the loss of the favour of some great or noble man, or eminent friend, gives the native many enemies, and much discontent. To Lucida Colli Leonis, Ala Leonis, Lanx Australis, Genu et tibia dextra Ophinci, Deneb, Ultima in Dorso Capricorni, foreshew strife and contention with ancient men, loss of estate, or good name; the falsity of eminent and ancient friends, with many other troubles, if not imprisonment. To the second star in ala Sinistra Leonis, Lucida Persei, Dorso Leonis, Vindemiatrix, honour and preferment among scholars, learned men, and governors of towns or cities; it may be the native may become master of a school in the country, or fellow of a college in the university, or a magistrate in a city or town corporate.

The second house, its lord, or planets therein, to Ultima in ala Pegasi, Oculus Tauri Borealis, Lucida pedis Gemini, in femore Leonis, shew an increase of the native's substance. To the Plciades, Hyades, Castor, Pollux, Præsepe, loss of substance and estate by quarrelling, contention, envious neighbours, kindred or relations, tedious and vexatious law-suits, and whoredom. To the Aselli, these are the worst of all directions, for they

signify the consumption of an estate, though it consisted of mountains of gold. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni australis, tibia dextra Aquarii, an increase of substance, great gains, gifts, legacies, and augmentation of wealth by the means of great ladies, and honourable women. To Aldebaran, Regulus, Frons Scorpii, Antares, Humerus præcedens Orionis, Humerus sequens Orionis; an augmentation of substance by honours, preferments, or some office or dignity, by the means of great and noble persons; by military persons, &c. To Arista, an increase of substance by means of the church, or ecclesiastick persons, or to ecclesiastical preferment by ingenuity, industry, and honourable women. To Cauda Leonis, an increase of wealth, but with much care, labour, and sorrow; if the direction happen near the Dragon's Tail, or the quartile or opposition of Saturn or Mars, it proves almost fatal to the native's estate. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, Cynosura, an evil and hurtful time, a time of loss, of cares, of sorrows, troubles, and vexations, the native's estate wastes he knows not how. To Lucida Colli Leonis, Ala Leonis, Dorso Leonis, Lanx Australis, Genu & tibia dextra Ophinci, Deneb, Ultimo in dorso Capricorni, Sinister humerus & cubitus dexter Aquarii, gain by houses, lands, inheritances, by buying and selling of them, &c. yet with care, pains, industry, and much labour. To Hircus: This shews gain by martial men and things, arts, sciences, and the like; if the direction falls in the third, by kindred, neighbours, friends, travels, religious affairs, &c.

The Sun to the last star in Ala Pegasi, Oculus Tauri Borealis, Lucida Pedis Gemini, in femore Leonis, shews the beginning of good fortune, martial command, and warlike honour, but in the end, the native loses all again, honour, estate, and liberty. To the Pleiades, Hyades, Castor, Pollux, Præsepe, dangerous and violent diseases, contentions, quarrellings, he commits murders, rapes, or other insolencies; he will be in danger of death by the shot of a gun, the cast of a stone, or a stab, or may be beheaded, or banished, or wrecked; I have known these directions to cause violent fevers; and Sol to the Pleiades, a pestilential disease of which the native afterwards died; but to Præsepe, danger of being murdered. To the Afelli, sickness, and sharp burning fevers; in danger of fire, loss of honour and fortune; mischiefs from martial men; the native may be in danger of hanging, beheading, or imprisonment. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni australis, tibia dextra Aquarii, these signify a noble, healthful, pleasant, and profitable time, and all things go according to the native's desire.—To Aldebaran, Regulus, frons Scorpio, Antares, Humerus, Præcedens & Sequens Orionis: These directions presage sickness to the native, it may

may be some violent or putrid fever, they often exalt him to the top of honour and preferment, but make him factious and proud, and thereby endanger the loss of all his happiness. To Arista; this certainly gives the native eminent honours, with a great augmentation of his fortune and estate; if Arista culminates, and the Sun comes to it by direction, it shews ecclesiastical preferment, or some eminent place under government. To Cauda Leonis, though no very good direction, yet it augments the native's estate, and raises him to some honour, but withal destroys it again, causing much melancholy, and diseases from thence. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, Cynosura; these directions foreshew much evil to the native's body, estate, honour, and liberty; and betoken, if not the destruction, yet the injury of them all, as sickness, loss of money, scandal, and danger of imprisonment. To Lucida Colli Leonis, Ala Leonis, Dorso Leonis, Lanx australis, Genu & tibia dextra Ophinci, Deneb, Ultima in dorso Capricorni, Sinister Humerus, & Cubitus dexter Aquarii; these directions precipitate the native's honour and credit, and make him go under many evil reports, to his great prejudice. To Hircus, it shews martial preferment, honour in war, exalts the native both in wealth and dignity, makes him ingenious, and apt to find out many rare inventions.

The Moon to the last star in Ala Pegasi, Oculus Tauri Borealis, Lucida Pedis Gemini, in femore Leonis; foreshews a healthful time, with an augmentation of wealth and honour. To the Pleiades, Hyades, Castor, Pollux, or Præsepe, make the native suffer the scandal of evil tongues, vexes, and afflicts him with cross neighbours, law-suits, and other troubles. To the Aselli; this direction afflicts the body with many evils; and if it falls near the opposition of Saturn and Mars, or the Sun, 'tis much if the native be not blind; or have some continual distemper in the eyes, or pains in the head. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni australis, Tibia dextra Aquarii, new friends, the acquaintance of ladies and noble women, and gifts by their means. To Aldebaran, Regulus, frons Scorpii, Antares, Humerus precedens & sequens Orionis; these directions foreshew honour, glory, renown, and wealth from the king and other noble persons, gives the native a command over others, and makes him famous in his generation. To Arista, honour, glory, and preferment both in church and state, the overcoming of an adversary; dominion over the common people, and gain by them. To Cauda Leonis, gives honour, and a good estimation among the vulgar, but withal threatens scandal, loss, and contempt. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, Cynosura, scandal, odium, and scorn even of the common sort; the ill will of some eminent lady or woman; danger of thieves, and such

such like persons. To Lucida colli Leonis, ala Leonis, dorso Leonis, Lanx australis, Genu & tibia dextra Ophinci, Deneb, Ultima in dorso Capricorni, Sinister humerus & cubitus dexter Aquarii; these are evil directions giving the native melancholly diseases, especially in those parts signified by the sign in which the star is, he goes also under scandal and reproach. To Hircus, is a very noble direction, and may signify the advancement of the native in all things, chiefly in military affairs; yet involves him in several vices and troubles with women; and bids him beware of some severe wound by a fall, blow, or stab. The significations of the part of fortune, being directed in like manner, are altogether the same with what we hinted in the directions of the second house.

In all these directions we must have great regard both to the sign and the house. In directions which concern the body, we have respect to the sign, because that most commonly indicates the part afflicted; so also does the house; for if the direction falls in the ascendant, the affliction falls in the head, as on the eyes, nose, ears, or brain; if in the second, in the throat, &c. In directions which concern the estate, honour, or fortune, we chiefly take notice of the house, for that indicates the means by which the thing shall be attained; the nature of the star, the quality of the person; if in the third, by a kinsman, or by travel; if in the seventh, by a wife, or woman.

In directing any planet to these fixed stars, consider whether the star sympathizes with the significator in nature and quality, or not; if it does, the direction may be good, although it be to an evil star; for sweet to sweet, is sweet; like to like breeds no discord; an union and agreement of natures takes away the evil effects; for if the lord of the ascendant was Saturn, and he should be directed to Cauda Leonis, a star of his own nature, this could be no evil direction, nor any way afflict the native either in body or estate; but would have famous and glorious effects, both for health and wealth, according to the place it falls in. In these directions we are principally to regard the magnitude of the star; for stars only of the first magnitude preface things eminently glorious; or dangerously destructive; and those which are of the second, come very near them. Then the place of the direction is to be noted, for if it falls in an angle, the direction will not only be famous and eminent, but also manifest itself with a great deal of life and vigour; and that on a sudden; in a succedent house, the effects will be more languid; in a cadent, not only weak and slow, but it may be a question whether they will ever operate at all. Regard must also be had to the latitude; for stars having south latitude, operate not so much upon our northern hemisphere, as those which have north; those which have no latitude, shew their effect, be they good or evil, with

with strict equality; and those which have north latitude manifest their force with great vigour.

The Sign also in which the star is posited is much to be considered; for fixed stars in cardinal signs, exceed the others in power, by so much as their place is more excellent and remarkable. And if a direction to any eminent fixed star, falls in sextile or trine to the places of any of the fortunes, or of the luminaries; or coheres with any other eminent direction, at or near the same time, to the body or aspect of any planet of the nature of the same star, the effects will not only be indubitably evident, but also very striking and wonderful.

The durability of their effect remains only to be considered; wherein must be noticed, whether there be a continued series of directions attending, of the same purport and effect; for if there be, and nothing contradicts their influence, the effects of them will, we may safely conclude, be durable and lasting.

APHORISMS for guiding the JUDGMENT upon NATIVITIES and HORARY QUESTIONS.

Consider the degree ascending, Sol and Luna; and see whether they are afflicted, or not; if they are extremely afflicted, or either of them, it is an argument of short life, and therefore it will be in vain to form long directions for such a nativity. These points shall be said to be afflicted or unfortunate, when either the conjunction, quartile, or opposition of the infortunes vitiate their places, or when many violent fixed stars of the nature of the lord of the eighth, ascend with the degree ascending, or with the luminaries.

Consider the lord of the ascendant also; for if he be essentially strong, free from the affliction of the infortunes, not combust, nor retrograde, nor impeded by the lord of the fourth, sixth, eighth, or twelfth houses, but encreasing in number, light, and motion, it shews long life. If the Sun in a birth by day, or the Moon in a birth by night, be strong, free from affliction, and assisted by the fortunes, it shews long life; but those who are born exactly upon the very change, or full of the moon, seldom live long; the Moon besieged between Saturn and Mars argues short life.

That planet which has most dignities essential and accidental in a figure, is the lord of the geniture, more especially if he be lord of the ascendant also.

The planet or planets in the ascendant, are the chief significators of manners; but if no planet be in the ascendant, then the planets from which the Moon separates, or to which she applies, shall be the significators.

The significator of manners in Aries, shews one witty; in Taurus, one laborious; in Gemini, a lover of learning; in Cancer, inconstancy; in Leo, sobriety and discretion; in Virgo, covetousness; in Libra, inconstancy and conceitedness; in Scorpio, wisdom, subtilty, and boldness; in Sagittarius, valour; in Capricorn, lasciviousness; in Aquaries, complacency and kindness; in Pisces, a mere hypocrite.

Mercury and Luna in conjunction, sextile, or trine in any sign, shews ingenious persons; the quartile shews wit, but more turbulent; the opposition shews one seditious, stubborn, imprudent, and destructive. Mercury in Taurus or Capricorn, in a cadent house, and retrograde, or combust, or afflicted by Saturn or Mars, shews the native to be simple, and of rude understanding. Mercury in his own houses, or in Aries, or Aquaries, in reception with Mars or Saturn, shews a sharp wit, and one of an admirable invention. Mercury received of the Moon either by house or exaltation, gives a fertile genius. Mercury in conjunction, sextile, or trine of Saturn, shews a wary, constant wit; of Jupiter, an honest upright mind; of Mars, a confident opinion; of Sol, a proud heart; of Venus, a pleasant wit; and of Luna, a ready and piercing wit.

If many planets be strong and essentially fortified, especially Saturn, Jupiter, and Mars, or Sol, the native will enjoy a manifest and ample fortune, live nobly, and in great esteem, above the ordinary quality of his birth, managing the actions of his whole life with glory and success; and this judgment will be more confirmed, if more or all the planets be essentially fortified at the same time. But contrariwise, when most of the planets are in their detriment or fall, perigrine, cadent, retrograde, afflicted, or combust, the native is then continually involved in a thousand misfortunes, one upon the heels of another, and his whole life is nothing but a vale of misery. But a mediocrity of testimonies shew a various fortune, sometimes miserable, sometimes extremely happy, according to the times of evil or good directions.

Saturn significator of substance, shews riches by building, husbandry, gardening; Jupiter, by the church, religion, government, trust, cloathing; Mars, by war, instruments of war, law, surgery, or physick; Sol, by honour, command, office, dignity, or preferment; Venus, by friends, gifts, or women; Mercury, by arts, sciences, learning, oratory, merchandize; Luna, by navigation, by the common people, or women.

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The Moon fortunate in the ascendant gives wealth and estimation all the life long. The Sun and Luna in trine, and he in his exaltation, free from the affliction of Saturn or Mars, are ample testimonies of a large fortune; the same if Jupiter or Venus be in the second. The dispositor of the part of fortune in the eighth, or the lord of the eighth essentially fortified in a good house; the native gets an estate by the death of friends. The Moon combust, or in conjunction, quartile, or opposition of Saturn, destroys an estate though never so large, and reduces the native to poverty; the same happens if the lord of the second be so.

If the significator of substance be essentially fortified, well posited, free from affliction, or in a fixed sign, the native's substance will be firm and durable all his life. An infortune in the second, strong, the estate may continue, but with great difficulty; but weak, it will come to nothing; but if a fortune be there, the native's estate will be firm. If no planet be in the second, consider the lord of the second, and the dispositor of the part of fortune, and judge by them, and by their directions to good or evil promissors. The significators of substance oriental and swift in motion, shew the native will be rich quickly; but occidental, slow in motion, or both, or retrograde, not till old age.

The lords of the ascendant, and third house, in good aspect, or mutual reception, shews concord among brethren, kindred, and neighbours, but if in evil aspect the contrary. If Saturn or Mars be perigrine in the third, or dragon's tail be there, the native and his kindred will be at perpetual variance, and by them he will receive many crosses and losses. If Saturn or Mars, or the dragon's tail, be in the third house, or in conjunction, quartile, or opposition of the lord of the third, the native loses by travel; and will always be in danger of thieves or robbers upon the highway; and have many evil neighbours.

The Sun or Moon in Via Lactea, afflicted with the conjunction, quartile, or opposition of Saturn and Mars, or with nebulous stars, portends blindness, if both luminaries be afflicted; if the sun only be afflicted, it is the right eye; if the moon, the left. The same if the Moon be in conjunction, quartile, or opposition with Sol or Saturn, with nebulous stars; or if Sol be in conjunction with Mars in the eighth.

The Sun in good aspect with Saturn or Jupiter in a diurnal geniture, or the Moon so conjoined in a nocturnal, especially in the second or fourth, or if they have dominion in the fourth, they signify a good patrimony to descend to the native, and an augmentation of his paternal inheritance. But the Sun afflicted by Mars by day, or by Saturn by night, and not assisted by the fortunes or Luna by night; decreasing and afflicted by

by Saturn or Mars, or both ; or if the lord of the second, or the fourth house, or its lord, be afflicted in like manner, it shews the native will waste his father's estate, and bring it to nothing. The same if Saturn be in conjunction with the lord of the fourth in the twelfth ; or the infortunes in the fourth in conjunction with the lord of the fifth ; so it is also if Mars be in conjunction with Sol, and perigrine, afflicting the second.

In a diurnal genesis, Sol and the lord of the fourth shall signify the father, and the Moon, the mother ; but in a nocturnal, Saturn with the lord of the fourth, the father ; and the Moon, the mother : Now if these behold the ascendant or its lord by sextile or trine, there will be concord and love between the native and his parents ; but if by quartile or opposition, much strife, discord, and contention. The significators which cast the best or greatest aspect to the ascendant or its lord, shew that the person signified by them will love the native best.

Saturn in the fourth, in his house or exaltation, direct, swift in motion, and in sextile or trine with Jupiter, Venus, or the lord of the second ; the lord of the fourth in reception with either luminaries, and they in good aspect to the fourth, or planets therein, shew an ample fortune by managing quarries, mines of metal, coals, stones, minerals, &c.

The lord of the ascendant in the sixth or twelfth, and he, or the ascendant afflicted by malifick planets, shews a sickly person. If the sign ascending, and all the planets be in signs of one triplicity, the native will always be afflicted with diseases of the nature and quality of that trigon ; if the fiery, with fevers and inflammations ; if the airy, superfluities and diseases of the blood ; if the watery, dropfy, and other watery diseases ; if the earthy, consumptions, melancholy, and the like.

The Sun in the sixth, seventh, eighth, or twelfth houses, and afflicted, or afflicting the lord of the ascendant, gives few years, with much sickness, and many afflictions. The Moon applying to conjunction of Sol, shews lean and infirm people, afflicted with such diseases as the physician can neither cure nor discover. The Moon afflicted by the conjunction, quartile, or opposition of Saturn or Mars, in conjunction with the dragon's tail in the ascendant, or second, shews the falling sickness, or the native's whole life to be sickly ; and fixed stars of the nature of Saturn being joined with the luminaries, do the same, making the person also lean and pale. Mars in the ascendant, shews diseases in the head, and scars and wounds in the face ; Saturn in the medium cœli, sudden hurts by falls, bruises, and the like, as also loss of honour ; but in the ascendant, pains of the teeth. The moon afflicted by the opposition of Saturn, Mars, or Mercury, shews madness or folly ; the same if Saturn and Mars be in partile opposition, or applying to it from angles.

If Mercury be lord of the sixth, or the planets in the sixth be strong, essentially fortified, and in good aspect with the ascendant, or second, or their lords, it shews that the native's servants will be honest, just, and profitable to him; the same if the significators be angular; and so contrariwise. A fortunate planet in the sixth or twelfth, shews good servants, and profitable; but the dragon's tail, Saturn, or Mars, in the sixth, and perigrine, denote base, sordid, and thievish servants.

Planets in the fifth, and the Moon and Venus, or their dispositors free from affliction; signs upon the ascendant and fifth, and signs in which their lords are, being fruitful, shew many children; the same if Venus or the Moon be in the ascendant; or Jupiter in the seventh. Jupiter or Venus, or the lord of the fifth in trine to Luna, in humane or fruitful signs; all or most of the planets in fruitful signs, and in good aspect to the lord of the fifth, or planets therein, shew a plentiful issue. Saturn in the fifth declares stubborn and undutiful children; Mars, such as will be bold and daring; but Sol in conjunction, quartile, or opposition of Saturn in the fifth or eleventh, shews barrenness; the same if the lord of the fifth be retrograde, or combust, or in conjunction, quartile, or opposition of Saturn or Mars, and they perigrine. Saturn or Mars, or both perigrine in the fifth or eleventh; Sol in the fifth joined to an infortune; Sol, Saturn, Mars, or Mercury, in quartile or opposition of Luna in the medium cœli; Jupiter in opposition of Saturn or Mars or both; the lord of the fifth in the eighth, or twelfth; or in conjunction, quartile, or opposition of Saturn or Mars, are all certain arguments that the children will die.

In marriages, observe the motion of the significators, for if they are direct and swift, the native marries early; but if retrograde and slow, or stationary, they prolong the time very much. The particular time of marriage is discerned by direct and converse directions of the ascendant, or medium cœli, or their lords; or the Sun or Moon to the conjunction, sextile, quartile, or trine of the lord of the seventh, or planets in the seventh, or by directions of the ascendant or medium cœli or their lords to the conjunction, sextile, quartile, or trine of Jupiter, Sol, Venus, or Luna; and if any of them are in the seventh house, or ascendant, conjoined to many planets, they shew many wives; and so also does the lord of the ascendant in configuration with many. The Moon configured to one planet only, shews but one wife; and if the Moon be strongest, the man out-lives his wife; but if the planet with whom the Moon is conjoined be strongest, he dies first.

The Moon applying to Saturn, well affected, shews a serious, industrious, sober, laborious woman; but being ill-affected, a suspicious, cross,

cross, envious, froward woman, indolent and careless; applying to Jupiter well affected, a sober, honest, godly, religious, chaste, and virtuous woman, and a good house-wife; but being ill-affected, the woman may have virtues, but they are generally clouded; applying to Mars well affected, it shews one of a lofty, honourable, open, and generous mind; a true friend, yet scorning to receive any affront or injury, and one that will desire to be master; but being ill affected, an evil, quarrellsome, proud, petulant woman; applying to the Sun, being well affected, shews an honourable and truly noble creature, full of generosity and humanity, affecting high and great things; but if ill-affected, she will be idle, vain, foolish, proud, insulting, and domineering; to Venus well affected, a beautiful, fair, pleasant, civil, courteous, loving, good conditioned, and virtuous woman; but if ill-affected, she is an impudent, bold, arrogant, prodigal, talkative, lustful, base woman; lastly, the Moon applying to Mercury well-affected, shews a loving, neat, ingenious, pleasant, well-spoken, careful woman; but if ill affected, an intruding, prattling, inconstant, dissembling, turbulent creature.

The lords of the tenth and seventh, or second and seventh in each others houses of the figure, or in mutual reception, shew a good wife; but the lords of the sixth or twelfth in mutual reception or position with the lord of the seventh, shew a very mean, obscure, ill-bred woman. Saturn or Mars in the seventh, very strong, shews a good and rich wife, yet her substance not attainable without trouble; if perigrine there, it shews one of low birth, poor, and ill-conditioned; if Jupiter, Sol, or Venus be there, the contrary. If the significators of man and wife be in quartile or opposition of one another, or in quartile or opposition to the Moon, there will be many quarrels, and that upon very slight occasions; the contrary if they be in conjunction, sextile, or trine, or in mutual reception or position; or if the Moon makes any translation between them by good aspect. The lord of the seventh in quartile or opposition to Saturn or Mars, shews an evil woman, immodest and shameless; and if the lord of the seventh be in the twelfth, although in trine with Venus, the woman will prove inconstant to her husband.

If Mercury and Luna be in conjunction or reception, or the lord of the ninth be in the ascendant, or the lord of the ascendant be in the ninth, or Mercury or Luna be in the ascendant, third or ninth, or mutual reception of their lords, or in conjunction with them, the native will travel beyond sea, or take many long journies. The cause of the journey appears from the nature of the significator, and the house in which he is posited; if Saturn be significator, the cause is from some inheritance, legacy, or things and commodities saturnine; if Jupiter, the cause is from religion,